

AMERICA

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Chronicle

Home News.—On May 17 the President announced that a settlement had been reached in the dispute between Chile and Peru over the Provinces of Tacna and Arica.

Tacna-Arica Settlement

To become effective this agreement must be accepted by the two countries through a treaty. By consent of all parties, the text of the proceedings has been given out by Secretary Stimson. It was felt that the controversy which has been going on for forty-six years had been brought to a close through President Hoover's mediation. The text provides, in part:

First—The territory will be divided into two parts—Tacna for Peru and Arica for Chile. The dividing line shall start at a point which shall be designated with the name "Concordia" situated ten kilometers to the north of the bridge over the River Lluta, and shall continue parallel to the Arica-La Paz Railroad, following, as far as possible, the topographic features which may make easier the demarcation of the line. . .

Second—The Government of Chile will grant to the Government of Peru within the 1,575 meters of the Bay of Arica, a wharf (*malecón*), a custom house and a station for the railroad from Tacna to Arica, where Peru shall enjoy independence within the most ample free port. All the aforementioned works shall be constructed by the Government of Chile.

Third—The Government of Chile will deliver to the Government of Peru the sum of \$6,000,000.

Fourth—The Government of Chile will deliver without cost of any kind to Peru all the public works already constructed, together with all government-owned real property in the Department of Tacna.

Fifth—The Government of Chile will maintain in the Department of Arica the franchise granted by the Government of Peru in the year 1852, to the Arica-Tacna Railroad Company.

Sixth—The Government of Chile shall proceed to deliver the Department of Tacna thirty days after the exchange of ratifications of the treaty. . .

Eighth—The Governments of Chile and Peru, in order to commemorate the consolidation of their friendly relations, agree to erect on the Morro de Arica a monument, the design of which shall be the subject of agreement between the parties.

Ninth—The children of Peruvian nationals born in Arica shall be considered as Peruvians until they attain the age of twenty-one years, at which age they shall have the right to elect their definitive nationality; and the children of Chileans, born in Tacna, shall enjoy the same right.

Bolivia entered a protest but Secretary Stimson expressed the hope that provision would otherwise be made to give it access to the sea.

May 28 was the date set for the meeting of the National Law Enforcement Commission, already known as "The Crime Commission" with the President. The

members of this Commission, all appointed by the President, are: George W. Wickersham, of New York, Attorney-General under President Taft; Newton D. Baker, of Ohio, former Secretary of War; Roscoe Pound, of Massachusetts, Dean of the Harvard Law School; Miss Ada L. Comstock, of Minnesota, President of Radcliffe College; Henry W. Anderson, of Virginia, member of the Mexican Claims Commission; Frank J. Loesch, of Illinois, assistant State Attorney; Monte M. Lemann, President of the Louisiana Bar Association; W. S. Kenyon, of Iowa, Judge of the Federal Circuit Court; W. I. Grubb, of Alabama, Federal Judge for the Northern District of Alabama; K. R. Mackintosh, of Washington, former Chief Justice of the Washington State Supreme Court; and Paul J. McCormick, of California, Federal Judge for the Southern District of California. "The purpose and scope of this Commission," the President had stated, "is to consider critically the entire Federal machinery of justice . . . It will also, naturally, include consideration of the method of enforcement of the Eighteenth Amendment and abuses which have grown up." It is not clear what authority the Commission will have, if any. Its expenses will be provided for by Congress, but for the present at least its members serve without pay.

The long-expected decision of the Supreme Court in the O'Fallon case was handed down on May 20. By a vote of five to three, the Court sustained the contention of the railroad that due consideration had not been given present costs and replacement value by the Interstate Commerce Commission in assessing railroad properties. Some comment on this decision is offered on the editorial page. On the following day President Hoover, at his semi-weekly meeting with the press, authorized the statement, "I am confident there will be no increase in railway rates as a result of the O'Fallon decision." From this statement, Senator Brookhart, and other members of Congress, differed, and expressed the opinion that new legislation should be enacted to prevent increases sought by the roads.

Mr. Paul Mallon, of the United Press, again startled and amused the country by publishing not only the vote on the confirmation of former Senator Lenroot as a member of the Federal Court of Claims, but by giving the vote of every Senator. The debates in the Senate which followed these disclosures were animated. Senator Norris, leading the attack on the rule which prescribes secrecy with regard to executive sessions, repeated parts of his speech given in an executive session, in which he criticised the action of the President in rewarding political services with a place on the Federal bench. On May 23, Senator Reed, of Pennsylvania, moved that Mr. Mallon be excluded from the privileges of the floor, and that the sources of the disclosures published by him be sought. Senator La Follette, of Wisconsin, demanded that if Mr. Mallon be excluded all other newspaper correspondents be likewise barred.

Canada.—The centenary celebrations of the famous church of Notre Dame, Montreal, were concluded on Sunday, May 19. Cardinal Rouleau celebrated the Pontifical High Mass in the presence of Archbishop Gauthier and a large assembly of members of the Hierarchy and clergy. In preparation for the official celebration, a eucharistic triduum was held, during which there were processions and special services for men, women, and younger people.—Parliament was expected to close the present session during the first or second week of June. The debates on divorce, noted last week, continued to be prominent in these closing weeks of the session. The Catholic members refused to cooperate in the automatic granting of private divorce cases as recommended by the Senate committee. They favored a change in the method of granting divorces in Ontario by removing the jurisdiction from the Federal Parliament to special divorce courts.—The American tariff proposals were seriously studied by both the Liberal and Conservative leaders. No action can be taken during the present session, but it was forecast that the tariff issue would form an important topic in the next session and also in the next election. It was calculated that Canadian products could not compete with the American trade under the new American tariff,

and that there must be an upward revision for Canada, not as a retaliation but as a simple measure of self-protection.

Chile.—The announcement made by President Hoover in Washington on May 17, that an agreement had at length been reached between Peru and Chile relative to the forty-six-year dispute regarding Tacna and Arica, occasioned much rejoicing. In general, the press praised the terms of the settlement which leaves Arica to Chile and assigns Tacna to Peru, and credited the United States with its good offices in bringing the dispute to a close. Chile's note to the American Ambassador in Santiago accepting the ten points suggested by the American State Department laid stress on the fact that the new agreement puts an end to all difficulties without exception. It stated:

The Government of Chile believes that the treaty now drawn up between Chile and Peru, in accordance with the suggested points, will totally and definitely solve the only pending question borne out of the Pacific war, and that the settlement brings to a close all frontier problems of the Republic.

The *Mercurio*, *La Nacion* and the *Diario Ilustrado* all published special editions lauding the negotiations.—On May 21, Congress reopened and President Ibáñez's message was read. It dealt chiefly with the necessity for a new electoral law and with the settlement of the Tacna-Arica problem. He also announced that he would soon submit to Congress a definite treaty of adherence to the Kellogg Peace Pact.

China.—Although actual hostilities between Marshal Feng in the Honan province, and General Chiang Kai-shek, heading the Nanking Government, did not actually materialize, and efforts were being made to arrange a parley that would avert a new civil outbreak, both sides seemed to be preparing for a conflict. A Peking dispatch to the *New York Times* indicated that along with Marshal Feng twenty-eight of his confederate generals issued a manifesto to the people denouncing President Chiang Kai-shek as a military dictator, and declaring that unless he resigned they would petition Marshal Feng to declare war.

While conditions threatened an outbreak in the Northwest, in the South on May 16, actual fighting took place between the Kwangsi army and the Kwantung forces defending Canton. Both armies were well equipped and the Kwangsi troops outnumbered the defenders but in the end the former were forced to retreat. Weichow, which they had taken, was recaptured by the Cantonese. Subsequent reports of new gains by the rebels were unconfirmed.—On May 16, the first transport, which was carrying Japanese troops who were evacuating Shantung, according to the terms of the recent agreement between the Japanese and the Nanking Government, sailed for home from Tsing-tao. Five days later all of the troops were reported to have left the Province.

Cuba.—On May 20, General Machado y Morales was inaugurated in Havana. The ceremonies were brief but impressive, and were accompanied by three days national festivities, featured by official entertainments and social functions. Envoys of thirty-seven nations participated in the program. It will be recalled that the Chief Executive first became President in 1925, on a platform of economic reform, civil development, and betterment of the educational system. At a coalition of the three major political parties at the election six months ago, he was chosen for a new six-year term, without opposition. Following the inauguration, his Cabinet, which as a matter of course, had resigned the preceding day, was entirely reappointed.

France.—The municipal elections held throughout France on the first two Sundays of May resulted in no marked change of the political situation. The stronger parties represented by both the Right and the Left in the Chamber claimed gains in the local field, and the Communists, too, showed an increase in the industrial districts. In Paris, the Right and Center groups made gains. An anomalous situation arose in Lyons, where it was supposed that Edouard Herriot, former Premier and a leader among the Radical and Radical Socialists, had been defeated for the office of mayor, which he had held for twenty-five years. He had been re-elected to the City Council, which chooses the mayor from its own members, but as his party was in a minority, he announced that he would not run for the latter office. His adherents overcame his scruples, and when the Council on the first poll failed to give any of the three candidates a majority, the twenty-seven Socialists cast blank ballots, leaving M. Herriot with twenty-three votes against M. Bennier who had but seven.

Great Britain.—Nominations for the General Election were made on May 20. The final counting showed that 1,725 candidates had presented their names and made their election deposit of £125. The candidates were divided as follows: Conservatives, 588; Laborites, 570; Liberals, 511; Communists, 25; Independents, 31. The women candidates numbered 68; of these, Labor presented 30; the Liberals, 25; Conservatives, 10; other groups, 3. In this election, there were 327 more candidates than in the 1924 election. There were 29,000,000 registered voters, about 7,000,000 more than in the previous election, due to the extension of the franchise among women. A most unusual feature of the election was the unprecedented number of three-cornered contests. In only 102 constituencies was there a straight fight between two candidates. In 444 divisions, there were three contestants, and in 26, there were four candidates. The election results were not available at the time of going to press.

Greece.—On May 16, for the first time since 1862, a Senate met in Athens. Following a brief religious cere-

mony, Premier Venizelos read the decree convoking the Senate, and the 120 members took the oath of office. The same day, following the announcement of the decision of the Parliamentary Examining Committee, General Pangalos, former Dictator of the country, and two of his principal colleagues were placed under arrest and held for trial.

Ireland.—As had been forecast, the Unionists obtained a clear majority in the election of members for the Parliament of Northern Ireland, held on May 22. Sixteen Unionists and six Nationalists were returned unopposed. For the remaining thirty seats, sixty-one candidates were in the field. The results of the polling for these contests were: Unionists, 22, Independent Unionists, 2, Nationalists, 5, Laborites, 1, Liberals, 0. Lord Craigavon's Government has thus secured a working majority on most questions of twenty-four. The split between the official Unionists and the Independents, who differed from the Government on Prohibition, education, etc., was partly healed before the election. The bitterness usual in Ulster elections was apparent throughout the campaign. The political lines were drawn strictly in accordance with religious affiliations. This election marked the return to the single-voting method, replacing the proportional representation system.—In the nominations, on May 20, for the British Parliament, two Nationalists, Joseph Devlin and Thomas Harbison, were returned unopposed. These will be the first Nationalists to attend the British House since 1922. The election for the thirteen seats in the London Commons was held in conjunction with the British Election on May 30.

Jugoslavia.—In contrast to the gloom—owing to the Belgrade parliamentary assassinations—which attended the adjournment last year of the meeting of the representatives of the Little Entente, this year's conference opened in Belgrade on May 20, with hopeful prospects.

Agreement was announced on two questions: its attitude towards the minority problem, to be considered next month by the League Council, and its unanimous objection to any scaling down of German reparations payments as suggested by the experts at Paris. The plan, however, of a single trilateral treaty of arbitration was not carried through, and it was found advisable to adhere to the former method and let each Power conclude with its two neighbors separately.

M. Svetozar Pribitchevitch, leader of the Independent Democrats and colleague of the assassinated Croat leader, Stephen Raditch, was sent out of Belgrade on May 20, after having come from Zagreb to see his ill wife in defiance of a warning that his life was in danger. He was arrested and interned in Central Serbia. He had received various warnings. On May 19, King Alexander, in his message to the people, announced that "the peasant regime in Jugoslavia will last until the misdeeds of omission and commission of former office holders are all made good."

Senate
Convenes

Northern
Ireland
Elections

Local
Elections

Little
Entente

Pribitchevitch
Interned

Mexico.—While no steps were reported in the matter of arranging a peaceful settlement of the religious problem, the Government was making strong efforts to crush the "Cristeros" in the Western Provinces. On May 21, twenty-three military trains from Sonora arrived at Guadalajara to join the forces already in the campaign. There were dispatches from Jalisco reporting daily minor engagements and skirmishes between the Federals and the local "rebels," and police raids on headquarters of "rebel" sympathizers continued. On May 22, the afternoon newspapers in Mexico City published unofficial statements that in the Escobar revolt 4,000 persons were killed, and 11,000 wounded: 600 kilometers of railway track were torn up. The total loss was put at 100,000,000 pesos, (about \$50,000,000).

Final announcement was made on May 19 that General Plutarco Elias Calles, Secretary of War and former President, had resigned his portfolio, and that General Joaquín Amaro, whom he had replaced at the beginning of the Escobar rebellion in March, was resuming the Cabinet office. In giving up his position, General Calles issued a 4,000-word statement described by him as his "last word," praising the army, calling for new support for the Constitutional Government, and warning the National Revolution party not to become an instrument for politicians or manipulators, but to look to the people for true and honest representatives as the only possible program for real democracy becoming possible in the country. The message was considered as likely to prove an important factor in the next Presidential election.

Peru.—Simultaneous with the announcement in the United States of the settlement of the Tacna-Arica controversy, it was stated that Parliament would be convoked in extraordinary session to vote the settlement at an early date. It was understood that the treaty would be signed in Lima by Sr. Rada y Gamio, Peruvian Foreign Minister, and Emilio Figueroa Larrain, Chilean Ambassador, before being presented to either of the national Parliaments. In an interview reported by the Associated Press, President Leguía commenting on the agreement said:

The settlement announced at Washington by President Hoover in the exercise of his good offices at the request of the two parties embodies the supreme ambition of the Peruvian people and Government.

According to President Hoover's proposal, the Province of Tacna was awarded to Peru.

Spain.—The two international expositions at Seville and Barcelona, the former devoted to history and the liberal arts, the latter covering the field of commerce and industry, were inaugurated during May with appropriate ceremonies. King Alfonso and members of the Court and diplomatic corps were in attendance at both events. At the Seville opening the King expressed his appreciation of the cooperation of the various foreign nations which had part in the exposition. In his official tour of the

grounds he called at the United States pavilion, where he was received by Ambassador Ogden Hammond.

Reparations Question.—The proceedings of the committee of experts alternated between hopes and anxieties. In spite of the agreement which was reached between the German delegation and the creditor nations as to the Young proposal of an average annuity of 2,050,000,000 marks (\$498,000,000), Dr. Schacht raised objections to several of the conditions under which this payment was to be made. These were reported to be: (1) that the creditors were refusing a total suspension of German payments in case of a German economic crisis; (2) that they refused a total liberation from their control of the German railways; (3) that they asked for a gradual increase of the unconditional part of the annuities (they would accept Dr. Schacht's figure of 660,000,000 marks or \$158,000,000 unconditional payments; but wished it increased by an addition of 25,000,000 marks a year up to 960,000,000 marks or \$230,400,000: this seems to have been the principal bone of contention); and that the first payment on the Young plan should be not as from April 1, 1929, but wait till this year's Dawes-plan payment should have been completed in September, 1929, which would be to Germany's disadvantage by some 400,000,000 marks or \$96,000,000. It appeared that both parties might agree on Germany's settling privately with Belgium as to the vexed question of the German marks left in Belgium after the War. Dr. Voegler, second chief of the German delegation, was said to have resigned owing to the, for him, unacceptable annuities plan.

On the other hand, a conference held at the White House, in Washington, on May 19, between President Hoover, Secretaries Mellon and Stimson, and various legislative chiefs resulted in a slight alleviation of American claims which helped to reduce the tension. The balance now due the United States on American Army of Occupation costs and due for mixed claims, was to be paid by a slight scaling down of annuities and an extension of the payments over a longer period without any reduction in the total. The terms, which must be submitted to Congress, were sent to the experts.

American Modification

The question of censorship of books is very much to the fore at present. AMERICA has asked the Assistant District Attorney of New York, charged with the prosecution of indecent publications, James Garrett Wallace, to set forth the prosecutor's point of view. He will do so in two papers. The first will appear next week.

Two short and timely papers will be "Catholic Action in the Catholic Hospital," by James Ryan Haydon, and "Catholic Action in the Catholic College," by R. King.

The recent explosion of film in a Cleveland hospital aroused nation-wide attention. Fire Chief Thomas Hayes, of New York, will explain the problems involved.

Military Activities

Calles Resigns Portfolio

President Praises Chilean Accord

World Fairs at Seville and Barcelona

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The O'Fallon Case

A BRIEF review of the facts will throw light on the effect of the Supreme Court's decision in the O'Fallon case.

In 1920 Congress passed the Transportation Act, a measure designed to equalize railroad incomes. Profits in excess of six per cent were to be divided with the Federal Government, which was to use its share in helping the weaker roads.

The question at once arose: on what valuation basis is the six-per-cent income to be estimated?

The Interstate Commerce Commission, which had been valuing railroads for rate purposes since 1913, proposed to answer that question. The Commission held, in effect, that the value of a road was the cost of reproduction in 1914, plus subsequent investments, with deductions made for depreciation. Thus the Commission disregarded the rise in the cost of materials and labor since 1914.

The roads argued that the proper valuation was present prices plus the cost of present replacement. Hence the valuation set by the roads was higher by about fifty per cent than that set by the Commission.

By a vote of five to three, Justice Butler not sitting, and Justices Holmes, Brandeis, and Stone dissenting, the Supreme Court ruled that the Commission had not given proper consideration to the claim urged by the road of present reproduction-cost value. "... Congress has directed," said the Court, "that values shall be fixed upon a consideration of present costs along with all other pertinent facts; and this mandate must be obeyed. ..." Justice Stone held that proper consideration had not been denied, and Justices Holmes and Brandeis agreed with him. Justice Brandeis also held that had the Commission accepted the valuation claimed by the road in the O'Fallon case, its decision would have been based on "mere conjecture," since the data obtainable and presented were not true costs but only index figures.

Few questions of higher economic importance have been brought before the Court. Upon the valuation of

public utilities depends the rate which may be allowed by the price-fixing commissions, Federal and in the States. Hence the effect upon the cost of living is immediate, and, in some instances, the increase may be very large. For, in the end, the public must pay.

It must be admitted that the decision of the Court is, in some aspects, vague and unsatisfactory. This is said with all respect, and with appreciation of the complex nature of the problem on which the Court was asked to rule. If it is interpreted in a cold, abstract, strictly legal sense, Shylock will not be frustrated in demanding his pound of flesh. He will get two pounds.

On the other hand, along with proper "consideration of present costs," the Supreme Court directs that due attention shall be given "all other pertinent facts" in fixing valuations of public utilities. If this direction be so interpreted as to bring under review what the consumer is able to pay, and what constitutes undue hardship, justice to all can be guaranteed.

But will it be interpreted in this humane sense? We confess to some doubts. Unless a check be at once imposed through sane legislation, the public-service corporations will begin to press strongly, we fear, for two pounds of flesh in the form of higher rates for such public necessities as light, power, telegraph and telephone service, and transportation. We sincerely trust that this opinion of ours is far too pessimistic.

The President's Crime Commission

IN the hunting of tigers, it is necessary to know many facts. One is to know where the tiger is. The other is to be quite as sure as to the places where he isn't. Equipped with this knowledge, your hunter can take measures calculated to bring him a nice new rug.

The President's Crime Commission has at last been appointed. Possibly it may wait until the dog days are over before beginning work. This period, no doubt, will be devoted to locating the tiger.

For ourselves, we hope for nothing more than an academic discussion and a highly interesting, if not important, report. The genetic history of this Commission traces back to a political fight, on which we invoke a plague. At first, "something" was to be done to enforce Prohibition instantaneously. Appalled at this task, the enforcers fell back. Then "something" was to be done to make us all law-abiding. That, too, proved to be a task of some magnitude. Now, it would appear, "something" is to be done to find out *why* we are not law-abiding, and what is the remedy.

Upon the Commission we pronounce a benison. It is composed of brave men; otherwise they would not have accepted appointment. But what they can do with the exceedingly tenuous powers conferred upon them, is something of a mystery. When the reformer points a popgun and organized crime hurries up the artillery, we look for an unequal battle.

A limerick writer once disorganized society by some verses which called for a reply. In his little epic, a lady went out for a ride with a tiger, and the tiger came

back with a smile. We hope that on its return Mr. Hoover's Crime Commission will at least present us with a visible report.

Don Bosco Beatified

A NOTABLE man in the North Italy of his day was this Don Bosco, but his fame has far outrun those narrow limits. The Society of St. Francis de Sales, whose members are commonly known as "the Salesian Fathers" have carried with them throughout the world the spirit of charity inherited from their Blessed Founder. Tomorrow morning, Christ's Vicar will answer their prayers and bless their labors by raising Don Bosco to the honors of the altar. In the pomp and splendor of St. Peter's, the virtues of this simple, hard-working priest will be officially authenticated, and the Church will hail him as Blessed John.

In recognizing the virtues of this holy man, we venture to think that the Church also bestows her approval on the Institute which he founded, and on the means which he used in the furtherance of his work. From childhood, Blessed John—we do but anticipate the Church by a single day in using the term—greatly loved the poor. This predilection, common to all the Saints, manifests itself in every Saint in a different manner. Some turn to the sick, others to the prisoner, others to the ignorant; so that in the end, by God's Providence, a remedy is offered to all classes of the poor, the oppressed, the sinful, and the sorrowing.

Now Blessed John's attraction was to the neglected boy. In following this attraction, he became not only a Saint, but a pioneer in social work, and a notable defender of Catholic belief and practice. Like every genius, this genius in the things of God specialized in one work, and at the same time advanced every agency which supported the general cause. He was the apostle of the orphan, but his very life was an eloquent sermon addressed to all classes of men and women. He had only to establish a poverty-stricken oratory for his boys in a tumble-down barn, and the town came out, as the people swarmed to John the Baptist, to hear him. By degrees, like oil poured out, his work in these humble surroundings permeated the neighboring city, and spread throughout the Province. Setting himself to write simple textbooks, for his boys, he found himself numbered with the ablest controversialists who in that day entered the lists against the champions of religious discord in Catholic Italy. He had chosen St. Francis de Sales as his patron, and while all that he wrote and spoke and taught was dictated by heavenly love, he never forgot that the most plain-spoken warning is often the tenderest charity.

In being far ahead of his age, Don Bosco shared another trait of the Saints. He was one of those rare persons who understood that a method was not necessarily good because it was old, or necessarily bad because it was new. He was equally removed from the opinion, now prevailing, that novelty is the surest guarantee of worth. Had he lived in our day, Don Bosco could have sung a canticle of blessing for his brother, the radio, and

his sister, the airship; he would have chanted a note or two in praise—even—of the card index. Lacking these devices, he made use of everything, new or old, that promised to further the work for his boys. Often he met the fate of the daring pioneer. On one occasion, kind friends excelling in the virtue of prudence, conveyed him to an asylum for the insane. Since he was a Saint, he welcomed each rebuff, and kept on. That is the custom of the true, as distinguished from the false, reformer.

AMERICA congratulates the Salesian Fathers. Since its principles in social work are precisely those of Blessed John (as his were those of the Church) it feels that it may join in the ceremonies of Beatification, if not as a member of the immediate family, at least as a poor country cousin. May God bless all who strive to advance His cause, and give all a goodly share of the spirit of Blessed John Bosco, who looked upon the ragged, maltreated orphan, and found in him the image, infinitely lovable, of Jesus Christ Crucified.

Mills and the Military

THE disturbances in the southern textile field are planned on a smaller scale than those which are chronic in the coal industry in Pennsylvania and West Virginia. In their ultimate, and in some of their immediate, causes, they are essentially the same. These causes must be removed before a lasting peace can be secured.

A Senate investigation may, possibly, awaken the conscience of the public, and ram a little common sense into the heads of the owners. But the owners will have strong constitutional authority for telling the Senate committee that what they have done is none of the Senate's business. In fact, an outcry for a committee which will have no legal authority and no power to correct a single evil, even if it discovers a thousand instances of tyranny and oppression, might well be stimulated by the owners themselves. An investigation often leads the public to believe that all the crooked ways are about to be made straight, while it leaves the owners to make these ways still more crooked, should they so wish.

Tennessee, the Carolinas, and other States, put up with scandalous labor conditions for precisely the same reasons that Pennsylvania allows Cossacks in the pay of coal barons to shoot down strikers, and West Virginia and Kentucky stand by wringing their hands, when the miners and the operators conclude that it is time to begin another war. Fundamentally, these reasons are economic. The introduction of relief legislation, and still more, its consistent and impartial enforcement, are not desired by those groups whom Roosevelt used to call "wealthy male-factors in high place." The whole thing is so wasteful, so barbaric, so diabolical in conception and execution, that the State which tolerates it, puts itself outside the pale of civilized communities.

Have the States so completely lost the power of self-government that, instead of using the sovereign powers wherewith they are clothed, they must look with suppliant impotence for relief from a Senate investigating committee? Even making allowance for the absurd extremes

to which the interstate-commerce clause of the Constitution has been pushed, nine-tenths of these labor wars could be ended were the States willing to use courageously and intelligently the power given them by the people.

It is true that few economic and social evils—if any—can be removed by legislative fiat. Without the support of enlightened public opinion the wisest law is nothing more than a few paragraphs in print. But it is also true that the State has a solemn duty to afford to every citizen the necessary protection which he of his unaided effort cannot provide for himself. As Leo XIII observed, it has a special duty to the worker and his family. The abuse of the injunction and the readiness of State courts and executives to align themselves—on strictly legal grounds, of course—against the worker, indicate a singular obtuseness on part of the States to recognize this solemn duty.

The right to own a mill or a mine is undoubtedly a natural right, which the State must guarantee. But the right of the worker in that mill or mine to decent working conditions and to a living wage, is a right that is far more sacred. No man now living will see the day when a Governor calls out the militia to sustain the workers in their fight for a living wage. But what man now living has not almost annually heard the drum beat and the tread of soldiers marching to defend premises picketed by half-starved strikers? And how much longer are we to hear them?

We are far too orthodox to deny the right to hold property honestly come by. We are also far too orthodox to deny the principle stated by Leo XIII that "it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much money or physical power."

The State is quick to come to the rescue of the owner. What society now needs is the State's willingness to come with at least equal speed, to the rescue of the over-worked, under-paid toiler.

Senate Secrecy

ONCE more has the enterprise of Mr. Paul Mallon, of the United Press, penetrated the secrecy of the executive session of the Senate, and once more does the country know how the Senators voted on a measure of high importance. We still consider the appointment of Federal judges a matter of public concern.

It has been said, possibly with truth, that few sessions of the Senate are secret to those who know how to penetrate the recesses. Much of what goes on in them is about as important as the fight in a secret conclave of the Ancient Camels over the purchase of two pink banners or three.

But other matters should be submitted to public discussion.

The latest case touched upon the confirmation by the Senate of a Federal judge. It was alleged by his opponents that this gentleman was not a jurist of parts, and that his sole claim to recognition was that he was a political war horse. Defeated for re-election to the Senate by

his State, he had taken a fat law retainer from certain power companies. It had been years since he had tried a case, even in the lower courts. He had been admitted to practice before the Supreme Court of the United States, in violation, his opponents claimed, of a rule of that tribunal which required applicants to show proof that they had practised in the highest tribunals of their States for at least three years. This prospective Federal judge, his opponents asserted, had never been admitted to the Supreme Court of his State.

As a former Senator, however, the power trusts thought that he might suit their purposes. At any rate, they sweetened his temper with a fee of \$20,000.

Now whether these charges are true or false, it seems to us that it is only just to give the appointee a fair and open trial before the Senate. The charges are whispered, and grow with each new whisperer, and the accused has no chance to answer them. Thus a Senator whose personal integrity is not questioned, even by his bitterest enemies, has said publicly of the latest appointee to the Federal bench that he goes there with his pockets jingling with money paid him by the power trusts, and takes his place as a reward for long and faithful service to partisan political interests.

There are times, it may possibly be conceded, when the business of the public must be transacted in secret session, by masked figures who gather in a lonely cave. But the power of appointing and confirming occupants to the Federal bench affects the public welfare too intimately to be exercised in Star Chamber sessions.

Prohibition Figures

THOSE who, like little Marjorie Fleming, find the multiplication table and all arithmetic "perfectly develish," will not be highly impressed with the barrage of figures set up by the Prohibitionists and their opponents.

To talk of the loss of billions of income to the Government is impressive, it must be admitted. For it is a simple fact that whereas in former times the Government annually received hundreds of millions from the trade in alcoholic liquors, now all this money goes to the bootlegger. The Government can claim an income tax, as the courts have decided, on the profits of this iniquity. But as the bootlegger is usually a shy retiring sort of person—at least when there is question of friendly relations with tax gatherers—and as he does not always make out his returns with the precision which befits an innately honest citizen, the Government's profit from this field is highly precarious.

As for Mr. F. Scott McBride's contention that everybody is prosperous since Mr. Volstead began to wave his magic wand, we rank that allegation with the histories written by the late Munchausen, and other worthies, in whom bright fancy was more notable than studied attention to sober fact.

About the only fact that is perfectly clear is that no other Act of Congress has led to anything like an equal amount of public and private corruption.

Mr. Henry Ford and Don Iñigo Loyola

WILLIAM I. LONERGAN, S.J.

THERE are circles to which wealth and industrial pre-eminence do not automatically warrant entrance and I doubt if Detroit's auto wizard has ever before found himself in the company of the Basque Soldier-Saint of the sixteenth century. In general their lives and characters are too dissimilar to be juxtaposed. However, the June issue of one of our popular monthlies reports an interview with the distinguished magnate that is suggestive of a document along the same line which the founder of the Society of Jesus incorporated some four centuries ago in his little manual, the "Spiritual Exercises."

Of course there is nothing novel in Mr. Ford giving an interview. Money is proverbially supposed to afford one the right to talk with apparent authority on whatever its possessor lists. Time and again Mr. Ford has been known to discuss such divergent topics as financing and religion, international law and Prohibition, world peace and the Jew peril—as he conceived it. His latest utterance has to do with dietetics, a not altogether virginal field for his speculations and comments. According to the *New York World*, which has seen fit to editorialize on his remarks, he makes a plea for saner eating and, what is more to my purpose, would have the clergy teach the people from the pulpit, as a part of religion, what they should eat.

Now I for one am in full accord with the Editor of the *World* that instruction in the chemical value of food-stuffs is in no sense within the scope of the Divine commission to teach mankind "whatsoever I have taught you." Nevertheless it is significant that medical doctors and spiritual directors are both agreed that there is more than a casual connection between the nourishment of the body and the moral and ascetical life of the soul. Not unlikely it was for this reason that when compiling his "Spiritual Exercises," the wise Ignatius singled out for special consideration the regulation of one's food.

Needless to say, being a shrewd man of affairs as well as a logical thinker, the Jesuit Founder would hardly endorse, except with substantial qualifications, either Mr. Ford's philosophy of eating or his suggestions for correcting the many abuses that admittedly accompany this very important function of man's nature.

The *Detroiter* assumes that "most wrong acts and crimes are the results of wrong mixtures in the stomach." Don Iñigo appears to have read history better. At all events he manifests a keener insight into human nature. He was convinced that moral evil is in the will, not in the stomach, and that wrongdoing and crime depend more directly on an hereditary taint that blights the race, thanks to its improvident first father, Adam, than on poorly balanced or improperly mixed rations. In this he was at one with the Supreme Teacher whose views were so

clear-cut as to forestall all misunderstanding. He said:

Not that which goeth into the mouth defileth a man; but what cometh out of the mouth, this defileth a man. . .

The things that proceed out of the mouth, come forth from the heart, and those things defile a man.

For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

These are the things that defile a man.

Ignatius, moreover, was no Prohibitionist. His Latin blood would have instinctively revolted at the idea. Besides, long and prayerful consideration had made him master of a philosophy of life truly satisfying and adequate. He had grasped full well the purpose for which he and his fellow-men were constituted by Nature the lords of the universe, and his mind was alert to the relations that all creatures had to him, whether of the mineral, vegetable or animal kingdom. Those truths he embodied succinctly in his "Foundation," along with his practical rule of conduct, of universal application, which was their logical corollary.

Man [he writes] is created to praise, reverence and serve God Our Lord and by this means to save his soul;

And the other things on the face of the earth are created for man's sake and in order to aid him in the prosecution of the end for which he is created.

Whence it follows that man ought to make use of them in so far as they help him to his end, and that he is to withdraw himself from them in so far as they hinder him from attaining it.

If a glass of wine or a bit of something stronger might serve one's necessities or convenience, or even afford some solace and joy to his wearied soul in this valley of tears, Loyola would be the last to brand his drinking with the stigma of sin. On the other hand, he did advocate temperance in the matter of drink as he championed moderation in all things, whether prayer or mortification, pleasures or penances, study or labor or sleep. He appreciated the difference between a sin and a sacrifice, between a counsel and a command. Accordingly in the second of the eight golden rules he gives "for ordering oneself in the future in the matter of food," he notes:

Abstinence is more suitable with regard to drink [he is speaking of wine] than with regard to eating bread. Therefore one should well consider what is good for him that he may allow himself to take it, and what is hurtful that he may give it up.

Mr. Ford, for his part, seems not to want liquor. It is *Verboten*. For its proscription he gives credit to the clergy and he would have them do something the same for other dangerous (*sic*) food-stuffs.

Set a man eating right [he announces] and his appetite becomes normal. He doesn't want liquor. The clergy had much to do with the outlawing of the liquor traffic, thereby educating people in what not to drink. With that done, let the clergy teach the people what to eat. Part of the lesson toward physical fitness was the elimination of meat on Friday. The clergy developed that. Let it go ahead and finish the job.

As for the clergy and Prohibition, he might have added that so far as Catholic clerics are concerned the pro-

tagonists of Prohibition, such as it is in the United States today, are an almost negligible minority. As for Friday abstinence, which is of purely Catholic origin, its motive is religious, not hygienic, though its dietetic advantages are not to be gainsaid. It is fundamentally a penitential exercise, an act of self-denial, which gets most of its value from its relation to Christ's Passion.

In contrast to Mr. Ford's theories, St. Ignatius offers a program that is at once brief, sound and practical. True, his "rules" are based on a supernatural principle that many people today will not admit. They are part, too, of an ascetic plan, and asceticism is one of our contemporary tabus. Self-expression, not self-denial, is the vogue. However, they have their own merit, as the honest investigator will readily discern. Though lack of space forbids any sort of an adequate summary of them, three points may be noted.

So far as the quality of food is concerned, Ignatius recommends that, in order to escape the inclination to over-indulgence, one accustom oneself to eat coarser foods and to make but slight use of dainties. To feed only on the choicest viands and to stimulate the appetite for delicacies, not only fails to invigorate the body, which is the prime purpose of eating, but actually tends to make it effeminate, to the serious harm of the soul. On the other hand, even delicacies and dainties have their place in the Ignatian program. Albeit their food value may be slight, they afford, used in moderation, a pleasure that is perfectly innocent and harmless.

The quantity of the food to be taken will be regulated by the individual's needs, health, occupation, etc. The norm is very simple. Let him take as much as he requires to keep strong in body and spirit and thus fulfil all his duties. To make sure that appetite may not get the better of judgment in the matter he makes the following practical suggestion:

To remove inordination, it is very profitable after dinner or after supper, or at some other time when one does not desire to eat, to determine with oneself the amount to be taken at the next dinner or supper, and thus in like manner to determine every day the amount which is fitting to eat, and not to exceed it by yielding to greediness or temptation; but rather in order to overcome every inordinate appetite and temptation of the enemy, if he be tempted to eat more, let him eat less.

Finally the author of the "Spiritual Exercises" is especially insistent that one should have control of oneself no less in the manner of taking food than with regard to its proper quantity and quality. He was not unmindful of St. Paul's injunction, "Therefore, whether you eat or drink . . . do all to the glory of God." Pagans may live to eat. Christians will eat to live and they will not so engross themselves with the pleasures of the table that they become their slaves. Not that the pleasure derived from appetizing food is sinful. Rather it is willed by God in as much as it results from the senses attaining their proper object according to the dictates of reason. However, the danger of immoderation is to be eliminated and the Saint indicates how this may be achieved in a practical manner, lest it pave the way to gluttony.

Eating, then, has a moral as well as a chemical aspect, and perhaps Mr. Ford spoke more wisely than he guessed.

He might profit by studying the Jesuit Founder's theory. Each week-end, at "Manresa," just on the outskirts of Detroit (Birmingham), a genial son of the Soldier-Saint explains the Ignatian philosophy of life to groups of interested laymen who are his house-guests. Were he at all anxious to join them, he would unquestionably be welcomed. Doubtless any of his many Catholic friends would be happy to put him in contact with the "Spiritual Exercises," that he might learn that fats and proteins and vitamins and starches not only contribute to the health of the body, but may incidentally have a value for the supernatural life of his soul.

Coincidence and Sheer Coincidence

ENID DINNIS

THERE is a certain fascination about being a fancier of coincidences. The newspapers feel it from time to time and open a correspondence attesting to the amazing stretch of the long arm in real life. Perhaps only detectives and criminal lawyers with much experience of circumstantial evidence realize the frequency of sheer coincidence, and how sheer the coincidence can be.

With the rest of us coincidence comes with a challenge. A tidy mind grudgingly admits sheer coincidence. As nature abhors a vacuum so philosophy abhors a coincidence. It jars on the ordered scheme of things by its impudent haphazardness. Philosophers fly to brain waves, to telepathy, to subconscious memory and what not, for an explanation of the happening. Another type of mind rescues the coincidence from haphazardness by an unphilosophic belief in Luck or some twin deity. Such dream of black cats; they interview a black cat in the street, and decide that they are meant to furnish their house at the Black Cat Stores. The weakness of this attitude lies in the nature of the power behind the message and the triviality of the message conveyed, for the tendency to read something into a coincidence has always existed where people have been possessed of the inner eye.

How far this tendency should be allowed to go is a moot question. Hence the present humble suggestion that the owner of an imaginative mind should seek ballast by becoming a collector of coincidences, sheer and otherwise. As a collector he will of course be at a disadvantage as compared with the man who has no belief in the power of prayer—for whom the amount of "coincidence" to be collected is colossal. The collector of this latter ilk has at his disposal, duly authenticated and documented, all the showers of roses of St. Thérèse, all the answered prayers of the clients of all the saints and servants of God. This should in justice move him to give a very long arm indeed to the novelist, if he reasoned the matter out. But reason in the rationalist is baulked by as effective a disability as the superstition of the credulous—prejudice, to wit. He declines to handle the miracle of a wonder-worker even as a coincidence. He ignores it. We don't get letters written to the weeklies telling of the curious coincidence of the cure of a blind baby at Lourdes by some unknown secret of nature coinciding with its blessing by the priest with the monstrance. Phil-

osophy is too keen on linking up cause with effect for it to be safe to quote the case and beg the question.

No, the commentator on coincidences fights shy of this magnificent store of authenticated "coincidence."

But that sheer coincidence is commoner than one realizes, is a useful thing to bear in mind even in dealing with "spiritual favors." It is surely a noble form of piety to be scrupulous concerning our assertions in relation to the action of One who is Truth itself?

But the coincidence which we are considering now is not the alleged answer to prayer but the so-called coincidence to which a significance can be attached as opposed to "inconsequent coincidence," that which has not been handled by Providence with set purpose in relation to the story of our lives.

There exists among religious folk a very sound and healthy saying that the voice of circumstance is the voice of God. When a decision has to be made and circumstances are so adjusted as to form a coincidence we may be tempted to believe that God is, as it were, making His voice more audible. And as Catholics we certainly do come across instances where God does seem to use coincidence as a code in communicating a line of action to some pious soul who finds the scales of its judgment evenly balanced.

The life of Mère Marie de la Providence, Founder of the Helper of the Holy Souls, is one amazing chain of instances of the coincidence giving the sign. She asked boldly for these signs and they came. But it is to be remembered that she was the chosen instrument for a great work, and that she was willing to pay her toll of suffering and travail. Moreover, her coincidences were in reality answered prayer, although she asked for this particular sign—an apparent coincidence.

But it is necessary to remember that this is not the normal application of coincidence in our own lives; and for the ordinary person this method would share the dangers and prohibitions of other forms of seeking knowledge by abnormal means. But when the coincidence strikes one unexpectedly, the application of an inner meaning is surely legitimate, provided that it serves to rub in a home-truth. Divine courtesies and, one might dare say, Divine pleasantries, can reach us by means of a "coincidence." But if we only take note of the coincidences which are possessed of apparent significance we fall into the error of the man who found that it only rained on the days when he left his umbrella at home and we shall be in danger of attaching superstitious importance to what is entirely inconsequent.

God does undoubtedly make use of natural things, and if we are not to be permitted to read an inner meaning into the happenings of life as well as into the objects of Nature we are indeed materialists! But let us take reverent pains to keep the balance right.

Here are two coincidences from a collection, to illustrate the point.

I am riding in a bus, thinking about some story I have been reading in which a hunch-backed dwarf figures. The bus turns a corner and we overtake—a hunch-backed dwarf. I have had no previous subconscious glimpse of

the living one; we have turned a corner and overtaken him. It is sheer inconsequent coincidence. It is duly noted down as such.

Another time I am again riding in a bus. I am working out in my mind an explanation of the fact that a writer who writes about mystical things is not necessarily a mystic. He may merely propound a thing for others who will grasp its inwardness more truly than himself. He is, in short, a messenger boy. He carries parcels the value of which he may not even know. His job is to carry something from someone to somebody else.

The notion pleases me: I sit elaborating the idea in my mind, and I find myself gazing through the bus window at—a messenger boy. A rather ridiculous, musical-comedy kind of youth dressed in bright bottle green with very bright silver buttons. He is carrying a number of small parcels—presumably he is employed by some smart store. I have never seen his ilk before or since. The little touch of exaggeration is complete. He is very much flesh and blood. I note that, and I also call to mind the hunch-backed dwarf. Is this, too, pure coincidence? Apparently it is.

Yet—I might have forgotten that delectable simile of the messenger boy if this "fixing fluid" had not been poured over the picture. My guardian angel is assisted, as it were, by the abiding figure of a rather absurd youth whose business is to run errands. If this were not a Divine pleantry one might be forgiven the fancy which made it out so.

So the habit of going about the world reading meanings into things may bring the fancier of coincidences up against much that will salute his inner wide-awakeness as something more than sheer coincidence. The Apostle who was to be a fisher of men, on two occasions just before receiving his commission, caught a miraculous draught of fishes. He might have been forgiven for looking out for inner meanings in the events of life; and with due safeguards one may surely keep a place in the story of everyday life for something which is more susceptible of a why-and-wherefore than the multitude of ordinary coincident happenings.

And, moreover: it is exactly when one is remembering that the normal is more blessed than the abnormal that the joy of the coincidence which is not sheer coincidence comes in; for what is it if it indeed be the voice of God, but the abnormal, successfully disguised in the normal? It is a "holy privity," and by treating it as a wonder we stultify its purpose. The adulterous generation required a sky-sign, not a little sign hidden in the heart.

The more mysteriously enveloped in the everyday the code of communication, the better for us. And even coincidence, that wingless angel in a home-spun frock, can only find his salutation accepted where sheer coincidence has been duly taken into account. Hence the usefulness of coincidence-collecting amongst the mystically minded, and the keeping of a careful register of "sheer coincidence," something in the spirit of the *Bureau de Constatations* at Lourdes—or, if you will, the office of devil's advocate at Rome.

Making the Stork a Bootlegger

FULTON J. SHEEN, PH.D

SOUND logic is not always desirable. It is, in fact, the most dangerous of all things if one starts with a false premise. In such a case the more logically one reasons, the farther one gets from the truth. The only hope there is for a healthy conclusion or a good thought, if the premise is false, is to make a terrible slip somewhere in the reasoning process. Crooked roads sometimes get us back on the right road if we have lost our way, but if the wrong road is a straight road we are lost forever.

In this connection it is worth remarking that birth-control propagandists are the most logical people in the world. Their first principle is that of the Sadducees: there is no future life. Man has within himself no spiritual principles, no purpose in this world, and no abiding victory that he has to gain. His tent has been pitched here by cosmic floods of Space-Time and some day he will dissolve into the Einsteinian "field" of gravitation and electricity.

Now grant this first principle, which is wrong, apply a rigorous logic to it, and you have birth control. If there be no purpose in being a man there is no reason for begetting men; if there be no finality about human life there is no use in continuing it; if there be no goal for mankind there is no use in starting the race—not even the human race. This is perfectly sound reasoning. It is just like saying that if there is no use in one-horse shays what is the use of making them?

Unfortunately, however, for this logic, the root principle of birth control is unsound. It is a glorification of the means and a contempt of the end; it says that the pleasure which is a means to the procreation of children is good, but the children themselves are no good. The road that leads to Rome is good, but Rome is not; the machinery of generation is good, but the product is not. In other words, to be logical the philosophy of birth control would commit us to a world in which trees were always blooming but never giving fruit; a world of artists that were always picking up brushes but never finishing a picture; a world full of sign-posts but leading nowhere. In their cosmos every tree would be a barren fig tree and for that reason would have upon it the curse of God.

Even though one were to admit babies were useless, advocates of birth control would have to admit that they would be good later on to preach birth control. Just think what a havoc would have been wrought among the birth-control propagandists if the mothers of those who preach it had practised it! The more birth control is practised, the less chance there is it will ever become a permanent philosophy, for a time will come when its propagandists will have become extinct and the remnant who beget will have the world to themselves.

If this philosophy is ever to become universal it must constantly be making exceptions and saying that in certain cases it must not be taken too seriously. Excuses or

extenuations must constantly be made and the principal one will probably be the economic one: the number of the children will depend upon the budget and the gold balance. Children must not be invited to the homes of the poor. The assumption here is that children are not wealth, an assumption which is fallacious, for children are like photographs—the wealthiest friend cannot buy them. Poverty is no excuse for shutting them out any more than poverty is an excuse for a father cutting off the head of his tenth child because he has money enough for only nine hats. It has always struck me as strange that we should pardon a wife, on the grounds of "temporary insanity," for limiting her married life by shooting her husband, and at the same time glorify the same wife as a "progressive free-born woman" because she limits her family by stifling an unborn life. All of which goes to prove that we do not need new laws but expansion of the definitions of old ones, and particularly the law of murder.

Birth control is the flesh-and-blood side of Prohibition—an amendment to the human constitution stating that the enthusiasm for new life must not exceed one half of one per cent. Both are equally incapable of enforcement. There is life in wine and men will have it as long as there is life; there is joy in children and men will have them as long as men love to play. As long as men feel that drinking the vintage of God's creation is not a sin there will be bootleggers; and as long as men feel that children are the real wine of life there will be storks—and to call the storks bootleggers will not ease the situation any more than to call the wine-peddler a bootlegger.

It is high time the thinking element of America protested against reforms based upon percentages instead of principles. It has led us into a hopeless confusion of what is right and what is wrong. Prohibition has obscured moral vision by calling a sin that which is not really a sin, with the result that a disregard for this reform-made sin has brought into the world a disregard for all that is really sinful.

Birth control steps into this confusion and says that which is really a sin is not a sin at all, but liberty and progress. Public consciousness absorbs this false morality and sentences a woman in Michigan to prison for life because she took four drinks, but lets thousands run loose who have taken four lives. Twenty-five millions of dollars is not thought too high to enforce the law of the Anti-Saloon League but twenty-five dollars would be thought too high to enforce the law of God. Truly there is such a thing as straining at gnats and swallowing camels. The domain of morality today extends only to the "public" sins like drinking; the amoral is the "secret" sins like birth control.

The Catholic Church is said to be indifferent about the great American democracy because she does not make morals center about Prohibition; yet no one ever thinks

that by opposing birth control she alone is making it possible for democracy to survive. It is the birth-control propagandists who are undemocratic—they limit life and happiness to the aristocracy of the "sample children."

This does not mean that the restriction on spirits is on the same basis as a restriction upon children, for the latter is far more fundamental. Prohibition may be better than no liquor at all, but half a baby is no better than no baby at all. The point here is that if legislation cannot make a man decide on the percentage of his alcohol, then much less can it make him decide on the percentage of his children.

No one is quite so loud in pleading for self-expression as those who practise and preach this philosophy of birth control. Every woman, they claim, must be freed from the chains of motherhood and the bondage of birth-giving. But how in the name of heaven does birth control effectively teach self-expression? Is my eye finding the best self-expression when it is blindfolded? Is my ear delighted in its individuality when it is plugged? Is my tongue finding its noblest expression when my mouth is bandaged? Why then should I say that husband and wife are finding their individuality and best expressing themselves when they stifle, frustrate, and contracept those faculties which God has given to them, and through which they may find an expression so genuine that their own individuality stands incarnate before them? The deepest wound one could have inflicted upon Michel Angelo or Raphael would have been to tell them that a certain work of theirs did not measure up to the possibilities of their genius; so, too, a husband and wife who have the slightest pride in the creative artistry of their lives should deem their lives a failure if they have fallen short of what might be expected of them, and certainly nothing can be more reasonably expected of life than life.

The immorality of birth control, then, is not a matter of authority but of common sense. It is too often said that birth control is wrong because the Catholic Church says it is wrong. No, birth control is wrong because reason says it is wrong; it is the misuse and abuse of certain faculties which God has given to mankind. But because the Church alone today upholds reason, that which reason condemns is identified with what the Church condemns, and forgetting the profound rationalism that inspires her, men babble about her autocratic authority.

Birth control is not new, either in its enthusiasm or its methodology. Perhaps its greatest exponent was a king who was so full of it that he preached it with decrees and soldiers and was so scientific in his method that all his "sample children" were girls and that methodical scientific king was Herod. The only difference between the methodology of this first birth controller and those of our own day is that Herod's contraceptive device was a sword. And the Babe that escaped, when He grew to manhood, called the son of that king a "fox," as if to remind him that those who practise birth control lose manhood not only for themselves but for their posterity.

The two philosophies of life endure to our own day: the philosophy of the "fox," and the philosophy of the Son. The first is known as birth control, the second as

self-expression. However much the first may protest that it is in keeping with the spirit of the age, it must forever recognize that the twentieth century is an age of productivity and a theory which throttles that is ill-becoming to our *Zeitgeist*. To answer that they hold for machinery productivity but not human productivity is to miss the point at issue, for what is the use of having machines that produce unless we also produce men to run them?

The other philosophy we have called the "philosophy of self-expression." Its transcendent beauty is grounded in the sublime truth that human begetting human is not imitating the beasts of the field but the God of the Heavens. Fecundity is not a push from below, but a gift from above. Self-expression was eternal in the God-head before it was temporal in the cosmos; generation belonged to God eternities before it was given to flesh. "He that planteth the ear shall he not hear? He that formeth the eye shall he not consider? Shall not I that make others bring forth children myself bring forth, saith the Lord. Shall I that give generation to others myself be barren?"

From all eternity God the Father generated a Son the image of His substance; from that day without beginning or end the Heavenly Father in the ecstasy of the first and real paternity has said to His Son: "Thou art my Son, this day have I begotten thee." And that Divine Life eternally sealed with a perfect spiritual self-expression, came to earth as an echo of eternity in the days of creation; it found its feeblest expression on earth in plants, but its grandest in man, and from that day on to this every couple who throw down the gauntlet to the philosophy of the Fox, who refuse to chain their powers and throttle their faculties, who insist on a self-expression which is another self, are carrying on the very purposes of creation, are imitating feebly not the animals, but God Himself.

The best secrets are always hard to keep. God found it difficult to keep the secret of His own Nature; He told it to man, and that was Revelation. In a more realistic way, a husband and wife who are overflowing with happiness cannot keep the secret of their joy to themselves, and the telling is the beginning of their family. But the selfish couples, who know not the joys of noble self-expression are full of sadness and disquietude—for perhaps they have a *skeleton* in their closet.

SEPARATION

I cannot sing your merry songs, my dear,
Since it was ringing bird-time when you died,
And I can feel the music of you near,
Creeping into my heart at twilight-tide.
How can I listen silently to hear
Your quiet step that rustles by my side,
And feel your lips that brush away the tear
That never in this emptiness is dried?
Oh, I am worn, my soul is ill and lone,
And sinks with grief as if the world were done.
The restless spheres are halting as they turn
Above your grave to listen to my moan.
The haggard dawn steps darkly from the sun,
And night leaves only memories that burn.

JOHN LEE HIGGINS.

The Catholic Church Census of 1926

MARY BURR

AN activity of the United States Government of interest to all religiously minded persons is the work done under the Permanent Census Act, approved March 6, 1902, which provides that the Department of Commerce, Bureau of the Census, shall undertake a census of religious bodies every ten years. Accordingly that Bureau in 1926, set about its task of collecting facts concerning all churches located in the continental United States.

The gathering of these data presents many problems and the Bureau goes about its work by obtaining reports of membership from each of the congregations, churches or other local organizations of each religious body, and in order to report the facts as accurately as possible the Bureau further bases its membership figures on the accepted interpretation of the word "member" by each church reporting. The preliminary results of this work have been given out in mimeographed form from time to time as press summaries, and the bulletins containing the final figures are appearing as rapidly as they are completed.

Returns were made by 213 religious bodies, representing a membership of 54,624,976. The last general census of the United States taken in 1920 gives the population of the United States as 105,710,620. A comparison of these figures does not show the exact relationship of church membership to population as the data were not taken concurrently, but it is interesting to note that nearly 52 per cent of the inhabitants of this country have church affiliation. On the same basis of calculation about 17.6 per cent of the inhabitants of the United States adhere to the Catholic Faith. However, the religious census, 54,624,976, should be compared with the 117,135,817 of the 1926 census estimate.

In the early part of March, 1929, there appeared Bulletin 92 giving the detailed results of the census of the Catholic Church, and between the covers of this little publication there are meaty facts for readers of the Faith. According to the returns received there were in the United States in 1926, 18,940 Roman Catholic churches as compared with 17,375 in 1916. The total membership of these churches in 1926, which includes all baptized persons on the church rolls was 18,605,003, as compared with 15,721,815 members reported in 1916, an increase of 2,833,188 or 18.3 per cent, slightly above $1\frac{1}{2}$ per cent per year. The population of the country in 1910 was 91,972,266 and 105,710,620 in 1920, an increase of 13,738,354 or 14.9 per cent for the ten-year period, a little less than $1\frac{1}{2}$ per cent per year. Comparing this increase with the increase in Catholic membership over a corresponding period of time, we find the Catholic membership increasing more rapidly than the population.

A study of the distribution of the membership in the

various sections of the United States shows that the upward trend does not follow along the lines of the Church history in the United States and that all the forces at play in our state of civilization go to influence the various tendencies as indicated by these returns. Taking a few States at random we find illuminating facts for all to read.

The relatively small area bounded by the lines Boston-Chicago-St. Louis-Baltimore—only one-twentieth of the country—contains 12,502,042 Catholics, or more than 66 per cent of the total.

There where the early missionaries came in 1634, to the shores of Maryland, the Catholic spirit has maintained a vigorous and a healthy growth, illustrated by 233,969 members in 1926, 219,530 in 1916 and 196,401 in 1906. The balance of Catholic membership seems to rest in the East, New York leading with 3,115,424 members in 1926, 2,745,552 in 1916 and 2,689,139 in 1906. These figures are especially significant when it is remembered that about the time of the American Revolution, Catholics residing in the Empire State had to cross over into Pennsylvania to receive the Sacraments. A membership of 2,124,382 reported from Pennsylvania in 1926 indicates that the Faith is still alive and flowering there, as the returns from that State were 1,830,532 in 1916 and 1,429,099 in 1906. Massachusetts, that former stronghold of Puritanism, accounts for 1,629,424 Catholics in 1926, 1,410,208 in 1916 and 1,271,419 in 1906; New Jersey contributes 1,055,998 in 1926, 790,764 in 1916 and 519,332 in 1906. Illinois, with its large foreign element, returns a membership of 1,352,719 in 1926, 1,171,381 in 1916 and 1,096,569 in 1906. All of the New England States show a steady increase in each ten-year period, with the exception of Vermont, which without apparent reason dropped from its membership of 96,791 in 1906 to 78,178 in 1916, but rallied to 89,424 in 1926, a loss of 9,367 members for the twenty-year period. This was not accompanied by loss in number of churches, however, as that figure was constant from 1906 to 1926. The figures from Michigan show a membership of 844,106 in 1926, 572,177 in 1916 and 578,982 in 1906, indicating a substantial gain, which may be accounted for largely by the industrial expansion of the State.

No decline is registered in the Middle Western States, but on the contrary a consistent gain, but New Mexico and Nevada in the Mountain section show losses in the last decade. New Mexico reports 174,287 in 1926, 177,727 in 1916 and 143,009 in 1906, although the number of churches reporting increased in each corresponding period, being 518 in 1926, 466 in 1916 and 330 in 1906. The figures from Nevada are rather puzzling, as in 1906 when there were only 10 churches reporting, the membership reached 11,729, in 1916 when 30 churches were returning their figures there were but 8,742 and in 1926 when

the number of churches had reached 37, the number of members had declined to 8,447, while there was a gain of 7 churches.

Upon examination it is found that but three Southern States report actual losses—South Carolina, Georgia and Alabama. South Carolina returns a membership of 9,036 in 1926, 9,514 in 1916 and 12,138 in 1906, a much greater loss being shown in the first ten-year period than in the last. North Carolina, on the other hand, reports 6,900 members in 1926, 4,989 in 1916 and 4,684 in 1906, and both North and South Carolina show a substantial gain in the number of churches. Figures from Georgia show 17,871 members in 1926, 18,214 in 1916 and 22,674 in 1906 with 73 churches reporting in 1926, 97 in 1916 and 77 in 1906. The decrease in the number of churches in Alabama is even more disconcerting. This State had a membership of 36,019 in 1926, 37,482 in 1916 and 49,747 in 1906, with only 119 churches in 1926, as compared with 174 in 1916 and 98 in 1906. These figures appear to be inconsistent, as there is such a large increase in the number of churches between 1906 and 1916 and such a heavy loss in the last decade. Louisiana showed a membership of 562,087 in 1906, declined to 509,910 in 1916, but rallied vigorously to 587,946 in 1926. Here again the church figures are confusing, being 214 for 1906, 350 for 1916 and 414 for 1926. For Louisiana's fluctuation it is difficult to find a reason, especially for the decline in 1916, as the French element is still dominant in that State and there is an unflinching quality to their loyalty to Church and State.

The total expenditures of the Church as given, the value of church property, Sunday-school attendance and parish-school attendance are also discussed in much detail.

The total expenditures for the 213 religious bodies reporting in 1926 amounted to \$814,371,529, as compared with \$328,809,999 in 1916, showing an increased cost of nearly 148 per cent. Of this amount the total expenditures for the Catholic Church for 1926 as reported by 16,317 churches amounted to \$204,526,487, which included \$181,737,884 for current expenses and improvement, \$19,381,523 for benevolence, missions, etc., and \$3,407,080 not classified, or 25 per cent of the total expenditure for all religious bodies. The total expenditures reported by 13,722 churches in 1916 were \$72,358,136 or an increase in the ten-year period of \$132,168,351 or 182 per cent.

The value of church edifices of the 213 religious bodies reporting in 1926 was \$3,842,577,133 as compared with \$1,676,600,582 in 1916, or a 129 per cent increase. The value of the Catholic church edifices, including furniture and equipment as reported by 16,254 churches for 1926 was \$837,271,053, which may be compared with \$374,206,895 reported by 14,489 churches in 1916, or an increase in value of almost 124 per cent.

Lately the press has had much to say about city Catholics as compared with rural Protestants. The census report has the following to offer on the subject. Of the 18,940 churches reporting in 1926, 7,870 were located in urban territory, that is, incorporated places of 2,500

inhabitants or more, and 11,070 in rural areas. Of the total membership, 14,809,295 were in the urban churches and 3,795,708 in rural churches; of the total expenditures 6,931 urban churches reported \$168,408,356 and 9,386 rural churches reported \$36,118,131. The value of church property reported by 6,685 urban churches was \$669,746,780 and that reported by 9,569 rural churches was \$167,524,274. Carrying these figures a step farther it is found that in 1926 the urban contributions amounted to \$12.91 per person and the rural to \$11.22 per member.

Sunday schools were reported by 8,239 churches in 1926, with 49,498 officers and teachers and 1,201,330 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 by 11,748 churches was 71,370 and the number of scholars 1,860,836, which may indicate any number of things. The figures for parochial schools, which are reported for the first time in 1926, hold a particular interest and they show that 5,422 churches reported parochial schools with 50,877 officers and teachers and 1,813,604 scholars.

The Bulletin also gives the figures, that is the number and membership of churches, value of edifices, debt, expenditures, Sunday schools and parochial schools by archdioceses and dioceses for 1926.

In addition to the statistics some fourteen pages of Bulletin 92 are devoted to the history, doctrine and organization of the Church. No more brilliant page has been written in the annals of the Church than the story of the early missionaries to America. The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been conducted in Florida long before that date and Catholic missionaries had accompanied Coronado's expedition in 1540 and had been active among the Indians of New Mexico. The work of one such devoted missionary has but lately been charmingly described by Willa Cather in her "Death Comes for the Archbishop." In the East, Catholic activity began with the immigration of English and Irish Catholics to Maryland in 1634 and the founding of the town of St. Mary's in that year. The early missionaries did not find any too warm a reception in the Colonies; and in Virginia, the Carolinas, Georgia and New England severe laws against the Catholics were enforced for many years. In the War of the Revolution, Catholics quite to a man, took sides with the Colonists, and Charles Carroll, one of the signers saw in the Declaration, "the basis for a future charity and liberty for his Church," which hope was not fully realized until after the Philadelphia Convention in 1787, when the present Constitution of the United States was adopted and religious equality became universal and complete. The first diocese was that of Baltimore founded in 1789, followed by New Orleans in 1793.

The foregoing is in no sense a formal analysis of the Census Report on the Roman Catholic Church in America in 1926, but a brief discussion of it, offered to the readers of AMERICA that they in turn may be stimulated and challenged and from the background of their knowledge of present-day conditions construct their own hypotheses on the facts as set forth.

Education

Standardize the Standardizers!

JOHN WILTBYE

I HAVE been informed by learned friends that if the theories of Herr Einstein be true, the time will come when only the most erudite will be able to distinguish between a yard of silk and the first Saturday of June. The difficulty will arise, I am informed, from the fact that Herr Einstein has so scrambled our ideas of time and space, that never again can they be set side by side, like a pot of jam and a loaf of bread on the pantry shelf.

All this may be true, in theory. It is indeed appalling to think of a world in which we dull persons shall not know the difference between silk and time. Of course, even now, as the philosopher reminds me, we are ignorant of their ultimate differences, just as we do not know *all* about the flower in the crannied wall. Still, those of us who walk abroad, without a keeper, have rough rule-of-thumb standards by which we distinguish between jam and bread, silk and Saturday, the flower and the orange-tinted wall. Like the colored mammy in the kitchen, we cannot explain chemical processes, but we rely on "de ole kitchen spoon" for measurements, and "de stove" for calories, and so hope by the grace of God not to go to bed supperless.

In education, many of us in the past have relied on the stove, the kitchen spoon, and the grace of God. The results have been fairly creditable. But today that is all wrong.

We must have buildings, and laboratories, and libraries, valued at so many dollars.

We must have productive funds that bring in annually so many and so many more dollars.

We must have so many spectacled young men who have produced books that nobody cares to read, treating of subjects in which nobody is wildly interested—thereby winning, with majors in kitchen mechanics, or the price of wheat in 119 world centers in 1815, the spectacles and the degree of doctor of philosophy.

And we must have a suitable array of young Masters of Arts and budding Bachelors.

We must also have a variety of other gear, too tedious to enumerate. But I have never heard of any standardizing agency which demands that a college be equipped with *teachers*.

Mark Hopkins, his log and his pupil, belong to the Eocene period. They are as out of date as the dodo and the fabled roc. Should they appear on the campus, a place might be found for them in the museum of pedagogy, but nowhere else.

Well, this standardizing is tolerable enough when it remains within limits. In the interests of the Eighth Commandment it is well that an institution confined to elementary instruction should not call itself a university. This world is so given to lying, as Falstaff remarks, that even a reform in names may be considered a hopeful sign.

But I pray that the reform will not stop at this point.

After all, a college is something more than a collec-

tion of buildings, laboratories, Ph.D.'s, and a peach of a football team. O. Henry tells the story of a couple of short-change gamblers who, when their pocket books had been flattened by the pressure of outrageous fortune, decided to fatten them by playing the philanthropy game. They began by founding a college, and sending a telegram to an agency. "Please ship immediately, F.O.B.," they prayed, "eight teachers."

Their wisdom ripened by extended courses in the university of hard knocks, these poor illiterates actually believed that a college should possess a few teachers. So firm was their belief, that they were willing to pay for them, including the freight.

They knew nothing of Einstein or of Mark Hopkins. In preparing the intellectual banquet, they proposed to rely upon *de stove an' de ole kitchen spoon*.

We drop a tear of pity, and pass on to the story of the Two Deans. Of these gentlemen one was a heretic, the other a benighted Papist. But they had one creed on the subject of *teachers*.

Remarked the Papist over the coffee and the frugal bun—all that a Dean can afford to lunch on in these capitalistic days, "Am I crazy, or what? Last year I had two department heads. Both did fine work, but neither had an advanced degree. All they had was about twenty years of study and of successful teaching."

"Yeh?" said the heretic, with a searching look at the last of the crumbs.

"Yeh," rejoined the Papist. "But I was ordered to take on two men in their places. Each had almost as many degrees as a thermometer. But they can't teach. Neither has the slightest concept of the duties of a department head. I hate to think of what they cost me, and of the harm they're doing their departments."

"Maybe you picked out the bad apples in the barrel," hazarded the heretic.

"Perhaps," rejoined the Papist. "But how can I avoid picking out two more for their successors? What guarantee have I of getting a teacher? Ph.D.'s look well enough in the catalogue, but I'll exchange ten for one teacher."

"You're right," admitted the heretic, who was piloting the fortunes of a municipal university. "You're right all along the line. Last year the real work as department heads in my school was done by three Bachelors. The Ph.D.'s were worthless. I've got to get rid of them, or of their departments. But I can't promote the B.A.'s. I know they can do the work because they have done it. But they are not doctors. The Association does not stipulate teachers among the requirements for rating. But it does require men with advanced degrees."

"I admit that it had to pick out some kind of a standard. Up to the present, its general standard has not advanced beyond buildings and a trained faculty. Perhaps the time may come when it will insist upon a faculty with at least some members trained to teach. I hope so."

The Papist meditated. He was thinking of an old teacher who, though an American, had spent his youth in France. Bred in cultivated circles, he had imbibed not only a knowledge of the French, Italian, and Spanish languages, but an abiding love of their great literatures.

Trained according to classical traditions, Homer, Aeschylus, Sophocles, Vergil, Livy, and Horace, were his familiar friends. Listening in amazement to a speech of welcome to the French delegates in 1917, Baudrillart, of the French Academy, refused to believe that the orator had not been born and bred in France. He had written, too, a book on the French dramatists, and essays innumerable on the classic literatures.

But he could not head the department of Romance Languages. The chair was taken by a gentleman who while he had written 30,000 words about Racine, spoke French and Italian haltingly, and Spanish not at all. Like Shakespeare, he had small Latin and less Greek. But he had a Ph.D.

The Papist sighed, He had recalled but one of many examples known to him. He could not find the answer. With a start he came back to reality.

"I'll take the checks," he said.

Sociology

Youthful Delinquents

PAUL L. BLAKELY, S.J.

LIKE the poor and taxes, juvenile delinquency is a subject endlessly discussed, and probably for the same reason. Within the last few years, those happy apostles of optimism who are glad to believe that the world is continually growing better, have insisted that the bad boy is becoming a rarity. In spite of the juvenile-court records which show a decreasing number of cases, their contention is not convincingly sustained. The decrease can be accounted for, in the opinion of competent reviewers, by the fact that boys and girls guilty of petty offenses are more often dealt with, at present, by agencies other than the juvenile court. In New York, according to Mr. Bernard Fagan, who speaks with authority, the number of children arraigned is smaller than it was a few years ago, but the offenses with which the culprits are charged are far more serious. Truancy and unhallowed ball-playing are today replaced by crimes.

On one point, however, both optimists and pessimists will agree—namely that, granting a decrease in the number of cases, juvenile delinquency still remains among our most serious social problems.

Writing in the *New York World* for May 19, Mr. W. Bruce Cobb presents an excellent outline of the case as it exists in New York, and suggests a remedy. For a number of years Mr. Cobb occupied a responsible position as city magistrate, and, after retiring from the bench, was made secretary of the Courts Committee of the Brooklyn Bureau of Charities. He is also a member of the Citizens' Crime Committee. Mr. Cobb admits, quite frankly, that laws and more laws, even Baumes laws, will not do our work for us. Surveys and studies show only too clearly that but a small number of offenders are even tried, and that "the courts convict but few of the criminals that infest society." What every community wishes to do, writes Mr. Cobb, is to protect itself against persons who commit crime, or are likely to commit crime,

"by (1) curing the crime tendencies of those who have committed crime, (2) segregating permanently those criminals who cannot be so cured, and (3) preventing persons from becoming criminals. . . . Necessary as the first two are, the last is the most hopeful and enduring."

Briefly, then, while not releasing proper stress from curative and punitive measures, we must lay increased emphasis upon measures which are preventive. It is both easier and, for the community, cheaper, to keep boys and girls in the right path, than to bring them back, once they have strayed from it.

In New York, according to Mr. Cobb's estimate, forty per cent of the law breakers who commit felonies are between the ages of sixteen and twenty-one. Of felonies such as murder, robbery, felonious assault, and other crimes of violence against property and the person, the proportion of these youthful offenders is as high as sixty per cent. Plainly, conditions in the metropolis are alarming. Nor should it be forgotten that hundreds of other boys and girls, whose offenses are less grave, later join the swelling throng of serious offenders. It is no criticism either of our excellent juvenile courts, or of our probation officers, to say that they cannot, unaided, cope with conditions as they now exist. Too often the petty theft alone is considered, and too little attention can be given to the underlying causes of the theft. It is a commonplace to say of these petty offenses that they are rarely planned, and still more rarely indicate serious moral or mental disorder. That assertion may be generally true; but, as it seems to me, any offense of the kind indicates a condition which should be thoroughly diagnosed. It is doubtful if any of the child-caring agencies in any American city is fully equipped for that task. How many juvenile courts are there that do not suffer from the false economy of the city fathers, who cannot understand why an officer is unable to care for perhaps as many as 100 probation cases? A few thousands invested in properly staffing the court will avert the necessity of larger appropriations for jails and penitentiaries in the next generation.

The Wayward Minors Act of New York, Mr. Cobb thinks, promises to be very helpful. This Act was discussed by Mr. Patrick Shelly, in *AMERICA*, for September 15, 1928, but an outline may be given here.

The Act affects persons between the ages of sixteen and twenty-one years of age, and while its inclusions are wide, there is little danger that the powers which it confers will be abused. It authorizes the Board of City Magistrates to set aside a tribunal in which boys and girls of these ages may be more thoroughly studied. A qualified magistrate would preside, and the court would have at its command a squad of investigators and probation officers, and facilities for mental and physical examinations. The cooperation of the city's private social agencies would also be enlisted. To keep these wayward boys and girls from association with older criminals, a separate house of detention will be necessary. Its age-limit extends beyond that generally fixed for the juvenile court, as will be observed, and its purpose is to prevent the making of criminals by setting up agencies of prevention and direction.

Mr. Cobb urges that it will be able to deal with cases

which, at present, are all too often neglected. The fact that an offender is dismissed by the magistrate, or that, when held to the grand jury, an indictment is not returned, should not be taken as evidence that the youthful offender needs no further attention. He may have been able, either by his own wits, or through the aid of a skillful lawyer, "to beat the case," and thereafter is free to go back to conditions which all but insure the making of an accomplished criminal. Under the Wayward Minors Act, the magistrate can hold the delinquent in certain cases, even when proof of his guilt in the charge alleged fails. Some, at least, of these delinquents come from bad environments from which they can be saved.

Social workers will agree with Mr. Cobb, I think, that the plan is worth trying. It represents almost all that the State can do, granting our present policy of excluding religion as a preventive and curative factor. The approaching beatification of Don Bosco recalls a great worker in the field of prevention. In another paper I hope to show how successfully he prevented the making of criminals through ways and means familiar to every Christian, but practically ignored by social workers of the modern secularist school.

BUILDING

For days beyond my window I could mark
The Chanin Building rise, floor after floor,
So high, so grand, yet I could not adore
This marvel as I should because a stark
Gaunt scaffolding enveloped it. The spark
Within gleamed out, but dim, until they tore
Away the ugly props, and then the core
Superb, complete, emerged from out the dark.

Can this be life, I thought? And do we grow
This wise? Our bodies, bones and flesh, but stays
For some accomplishment we cannot know
Until the end? And when this toilsome phase
Is done what will the builders have to show?
With framework gone, will there be blame or praise?

ETHEL KING.

THE FEAR

I dreamed that you were dying,
And as I dreamed I wept
Tears that came pouring down my face
Even while I slept.
Never a grief so bitter
As that phantasmal woe,
When, though I held your hand in mine,
I saw you go.
I woke to find you sleeping
Safe in untroubled rest,
And felt the gentle rise and fall
Of your young breast.
But, oh! to think that some day
May fall my actual tears,
And my own lack of courage fill
Your death with fears!
Therefore bestow my pardon now,
Lest grief should prove a rod
To hurt you when you go from me,
Glad else, to God.

THEODORE MAYNARD.

With Scrip and Staff

IT was by accident that I overheard them, as stragglers from the Sargasso Sea Social Engineers' convention drifted through the lobby of the Hotel Ensemble. I had no clue to their background save from their dialogue, which concerned a topic that the present flood of talk has washed up on your doorstep and mine. I gathered that "Doc." was a Catholic Ph.D., not a "medico"; and that "Professor" was a kindly gentleman with a hobby.

Prof. "Frankly, it did shock you, didn't it?—that we pulled the veil so off nature's facts?"

Doc. "A curious charge against us Papists, of all people. If you read what some of those old Fathers of the Church, or some of the medieval preachers said, you will find they yanked the 'veils' off rather uncereemoniously."

Prof. "Still it hurts you, does it not—I speak with the utmost reverence, old man, for your convictions and feelings—but it does hurt you to feel that those high-school boys and girls, whom you have imagined as gently nurtured in a pious illusion, (say that still believe in storks with dear little babies in their beaks), should now be allowed to walk right up, as it were, and view the facts of life on the operating table, with the raw light of science beating down from overhead?"

Doc. "I don't quite get you, Professor. Your metaphors are rapid. However, if you think that, as a Catholic, I quarrel with enlightenment as such, you are mistaken. So far from being obscurantist, the Church holds that enlightenment, by the proper persons at the proper time and occasion, is the duty of persons responsible for the young; and that its neglect can be infinitely harmful, that ignorance, in word, can be, and often is, only too ready a tool of vice."

Prof. "Well then, where are we at fault—is it our crudity, our abruptness in turning on the light, which is our special brand of wickedness? That may be ungraceful; but is it such a crime as your zealots would seem to impute?"

Doc. "Professor, we are not imputing anything: we give you credit for the best motives in the world. It would be foolish to do otherwise, seeing how many excellent and well-meaning people you have associated with you. As for what you call 'abruptness,' mere jolts and jars to conventions are the last sort of thing a Catholic will worry about. If you had attended the men's mission at St. Abraham's last week you would have heard—while no discussion of this particular topic—plenty of plain, 'unconventional' language about the modern man's ways."

Prof. "Then what is it that you are all howling about?"

Doc. "We complain (certainly we are not 'howling'—even if there is a yelp here and there; and the Lord knows there is reason for it)—we complain that what you are 'illuminating' is not the *facts of life* but a *fiction*."

"In other words, what you have laid on your 'operating table' is not a man, but a manikin; and the light you have turned on is the glowlight of some cabinet of Dr. Caligari, not the sober light of day."

Prof. "That's a preposterous accusation, Doc. If there is anything on heaven or earth that we have been offering it is the facts: man as he is, just that, and nothing more."

Doc. "The biological facts?"

Prof. "Sure; the biological facts. What more do you want?"

Doc. "How about the psychological facts?"

Prof. "Hm! Well: emotions, reactions, daydreams, and such like? I thought you fellows fought shy of psychology; except your old rational-psychology stuff, which nobody in these days can take time to look at. You, of all people are not going to talk Freud at me, are you?"

Doc. "No, I am not going to talk Freud. People are giving up talking Freud now that the fad is subsiding. Nor am I going to read you a lesson from the scholastics; though some of their syllogisms would drop a hormone in your brain that might add fifty years to your mental life. All that I have in mind are the generally accepted findings of the majority of responsible, accredited modern students of sex psychology. There is a body of such findings. Despite all the differences of opinion, despite all the unsolved problems, certain conclusions are as generally accepted as any facts of biology or anatomy, for that matter."

Prof. "But do you think that I deny that?"

Doc. "Not in theory, of course not: you know more about those things than I do. But you appear to deny them in practice."

Prof. "How is that? We are making no reflections on psychology; but simply giving the biological reality."

Doc. "The biological reality is inseparable from psychology. There is in mankind no isolated, nude biological reality, sterilized against the psychological germ. When you present sex under such an aspect, you are simply transferring a set of phenomena from the world of animal biology, where they are unrelated to any psychological process such as we know of in the case of human beings, to the completely unlike world of *human biology*, which, after certain elementary beginnings, is immersed in psychology from start to finish. What right have you to such a transfer? Even evolution gives you no claim to it; for we are dealing with present, ascertainable facts, not with any questions of racial origins."

Prof. "But just where does our deception come in; if we are not stating anything about psychology, but simply giving the physical facts as far as they go? On that basis, you would cut out all medical books."

Doc. "Not in the least; since such books are written for professional students, who do not expect to find in them anything more than a presentation of merely physical data."

Prof. "But if this one-sided presentation, as you consider it, is so objectionable, how is it that the pamphlet has been actually used, so they say, by a conscientious mother in the education of her perfectly respectable sons? Surely they weren't damaged by this 'monstrosity.'"

Doc. "Precisely, because they had a living, responsible teacher to supplement the written page by giving the whole picture of human life. No one knows what other mitigat-

ing factors of healthy influence, maternal understanding, wise personal direction, etc., came to her aid. Instead of disproving my point, that only emphasizes it. It is not merely the question of the actual character of such instruction, but of the setting which, wisdom, tact, and understanding can give it in the whole framework of a child's education."

Prof. "Where, then, is your shock point?"

Doc. "In the fact of your broadcasting such a pamphlet to be picked up and absorbed by the inexperienced boy or girl, totally unable, of themselves, to correlate it with the actual facts of life. They will look on it as saying the 'last word' as to life's 'mysteries.' Unconscious of the complexity and the implications of what is there represented as elementary as smoking a cigarette, they will absorb a fiction, not a reality. If, through such a lack of understanding, a fiction is swallowed at eighteen, it can give a fair-sized indigestion by thirty."

Prof. "The cure, then, for my 'fiction' would be a course in psychology tacked on to my course in biology? Page Dr. Watson!"

Doc. "It would be better than what you are giving, provided it took into account not merely this or that isolated bit of behavior, but the great inner drama of normal human development from childhood to manhood or womanhood; provided it took into account the profound difference of the problem as it confronts the adolescent woman as compared with the adolescent man; and if, especially, it took into account the factor that you people seem to leave out of consideration: the normal organic development of those psychological factors which tend to establish rational control of the very impulses that you so vividly describe."

Prof. "Are these 'factors which tend to establish a rational control' something that can be scientifically observed, or are they simply something that you piously wish for?"

Doc. "They are certainly 'observable.'"

"If certain impulses develop in the normal boy and girl, so do interests normally develop which help them to control and govern those same impulses. The normal stage of developing sex impulse is accompanied and offset by a counter-stage of normal spiritual development. In the boy, for instance, you see the formation of interests, the love of games and sports, the spirit of mass comradeship, enthusiasm for outdoors and athletics, curiosity about the scientific world, inventions, and discoveries, interest in organization and social life and group activities, zeal for exploits and exploration, hero-worship, enthusiasm for spiritual ideals, sensitiveness to ridicule and an appreciation of self-respect. These are the *human* things, Professor, that are just as ascertainable, just as factual, as the bones in your cranium or the circulation of your blood. So in the woman there is the corresponding development of higher affection, or maternal and social instincts that it is blind to ignore."

"If your pamphlet is to throw light on the facts, it must throw light on these facts, just as well. And if it is to have practical utility, it must take into account the presence of these facts not only in the human being therein

described, but their presence in the psychology of the human being who is expected to read it."

Prof. "Good Lord! Doc., this would mean you would have to make as many kinds of pamphlets as there are readers!"

Doc. "To do the thing perfectly; yes. Therein lies one of the difficulties of the book method of procedure. Book instruction for parents will accomplish more than the most ideal written matter distributed to the young."

Prof. "You are getting moral now, Doc. You will be talking religion and ethics next. You know we are sticking to the scientific plane."

Doc. "Well, if the biological reality is inseparable from psychology, why isn't it inseparable from ethics as well? If ethics form part of a man's life, it forms part of that most intimate phase of his life which you have undertaken to describe. For you, ethics and religion—the moral implications of life; the supernatural destiny of life; the supernatural means, Divinely given, for fulfilling those implications and that destiny—all that is an illusion, a form of words, or something equally valueless. I don't wish to argue the point: I want merely to register our point of view. As a recent writer bluntly puts it (Prof. S. Behn, of Bonn, *Ueber 'Sexualreform'*), 'There can be no Christian arguments for the convinced and fallen-away non-Christian.'

Prof. "I am not trying to spike your ethics and religion. I know they have helped you; and might help me, if I could see the darn thing. But what has all that to do with the facts?"

Doc. "Just this, that they are part of the facts. The destiny of the human body, the moral implications as to the organism, its structure and its functions, are part of the organism itself. With physical powers come spiritual powers, as we have seen. With them come also spiritual responsibilities, with them come the means to meet those responsibilities, the means to overcome temptations and difficulties, the means, too, of spiritual healing, when responsibilities have been neglected, and of acquiring the fulness of human life, in a spiritual sense, when these particular functions are no longer in place. The only true picture, the only scientific picture is one that would incorporate all this. Then alone will you really be throwing the light of day on the facts of life as they are. It is not the full reality that shocks, because the full reality is Divinely beautiful. The shock comes from the incomplete picture, which we instinctively see to be mutilated."

Prof. "Have any of your people tried to do that? Seems to me that it would sound like the Bible!"

Doc. "Men like Gatterer, Foerster, Hoornaert, Gillet, Bopp, Laumonier, and others have tried their hand at it, with varying success, realizing that their work is but a beginning, and that long study, and much pondering of persons and of values must come if modern youth is to be told the whole truth. And if, in the end, it does all sound something like the Bible, it only goes, Professor, to show that the Bible set us an example long ago, by telling the facts of human life not as theorists conceive it, but as the Creator made it with its earthly task and its eternal destiny."

THE PILGRIM.

Literature

Thomas Moore: 1779-1929

EDYTHE HELEN BROWNE

THAT magic book with the singing leaves, "Moore's Irish Melodies," bound in bog green with gilt harps sowing seeds of melody over the cover, is as necessary to the immigrant's kit as the rosary. The Irish immigrant leaves his heart behind him. Curiosity he has to see New York's granite skyline, gratitude to the relative paying his passage; but love he leaves in Ireland. So into the empty place in his bosom he puts the "Irish Melodies" of Thomas Moore, the 150th anniversary of whose birth occurred on May 28. "The Irish Melodies" not only rise from the soily bed of national airs but flock about on wings of lyric poetry, poetry dear to the Irish heart for its simplicity and communicativeness; for its sipping of sweetness from the joys and of bitterness from the sorrows of Irish people; for its tough fabric of patriotism; for the net of description it spreads over Ireland.

"Lalla Rookh" glitters with oriental imagery, "Anacreon" is a breath from the Aegean; but the "Irish Melodies" is the heart and soul of Tom Moore and most completely identifies him as the beloved Irish poet. Plucked from the music the melodies have been called trifling. Who dares separate the bloom? To listen to the music and not to the words is like gazing down an Irish well and not looking for fairies at the bottom!

Moore is heir to many titles. We choose to call him "The Irish Charioteer" because, as adaptor of Stevenson's national airs, he had two magic steeds to manage, lyric poetry, that leaps and cavorts with sentiment, national music that plunges and rears with emotion.

To set 123 national airs to verse, many dug out of the black pocket of antiquity, Moore realized that he must be simple and concrete to puncture the shell of vagueness in the melodies. Yeats might have been glad to borrow the mystic moisture of the music to thicken his own poetry. When Moore came upon the air, "Aley Creaker," with its melody clinging around one note, he found it solid with hidden meanings. With the crystal of a little poem, "The Shamrock," he scratched the melody and lo! the notes sprang through with meaning. "The Last Rose of Summer" is thus cut from "The Groves of Blarney."

Moore is clear because of the rush of his poetry through the channels of sense. The plebeian mind is instantly aroused by the poetry of sensation. Moore's poetry flows like silver water into the cavities of sense.

You may break, you may shatter the vase if you will

But the scent of the roses will hang round it still
is aromatic embalming of memory.

Has Moore, close to the portals of sense, lost touch with enchantment and whimsy? Is he always dancing in the sunshine, never in mystic moonlight? Fairies, banshees, butterflies in chiffon wings—Moore carries fragile baggage with him through his poetry, but he uses it discreetly. When the melody seems to echo the footsteps of fairy runners he opens his baggage, selects his

fairy helper, and closes down again. Unlike Irish poets he is an economist with his fairy gold, not a spendthrift.

The burnish of rhetoric which Moore gave his poems never dazzles the meaning. To keep clear the path of thought, he used similes; to cut deep with impression, he emphasizes with repetition of lines. He sends a word of one or two syllables on errands of thought, and because of its vivid cap of meaning it does quicker duty than the sprawling, many-syllabled word. Words with a melancholy purl move through the melodies like little eavesdroppers of sorrow—"sighing," "mourning," "dying." Shelley caught this harmony of tristful words when he called Moore "the sweetest singer of . . . saddest songs."

Moore is beloved by Irish stock because he is the caroler of their joys. With a heart skipping for his Bessy, he knew what an enduring joy love is, love with the dew of youth upon it or with the violets of age in its hair. Many of his poems are love lyrics, ringlets of words to Nora, to Kitty, to gentle Kathleen. Love does not beat vulgar fists of passion against the bars of Moore's verse; it is the love of restraint that renders his lyrics chastely beautiful.

The protective joy of a roof, the joy steaming from native turf—Moore has saved his sheerest witchery of words to tell the story of home. Not even the harp, upon whose golden shoulder rests the task of awakening the joys and sorrows of Erin, can compete with the music of his words. The joy of home wanders through all his poetry. Every poem spotted with the green word *Erin*, ripples with a sentiment of home.

Listen to the whistle of the Irish lad leading his donkey to the County Fair. It is afloat with music, as if he had caught a lark in his mouth. The Irish find exquisite joy in the making of music, in the weaving of it into their lives. Moore introduces the harp into many of his poems. In "My Gentle Harp" he caresses it; in "The Harp That Once through Tara's Halls" he weeps over its mute strings. Bugles and lyres and gay little harps flit through Moore's pages. "Sing—Sing, Music Was Given" is a poetic ballet, twinkling words dancing to quickening rhythm.

The geographical form of Ireland is like a figure kneeling at prayer, symbolic of how primitive the joy of religion is in the Irish heart. Only two saints stalk in hermit cloaks across the meadow of Moore's poetry, angels are scarce, no church spires are visible. Yet his lyric, "The Irish Peasant to His Mistress," is a swift act of faith and many of his poems swing on a pendulum of Scriptural footnotes.

The dolorous word *sorrow*, usually the grim expetive of death, in Ireland has meant life, mangled and tortured under oppression. So in Moore's poems the chain of oppression clanks round them all. Moore realized that Irishmen were justified in revolt, but he also realized that liberty could never be won with snarling teeth. While sympathizing, he is cautious in his poetry to neutralize sentiment. He represents Ireland as bruised rather than hurt, depressed rather than scorching with anger, resigned rather than militant. He unburdens her

heart without allowing the gall to drip. Instead of spiking his poetry with invective he keeps it planed, smooth. He is not the lyric historian of England's misdeeds but the Celtic philosopher, counseling Erin to patience, to wait for better days, to "carry on."

While Ireland was grimly busy digging the graves of her patriots, while the furious wind of the Rebellion still blew, while O'Connell preached Emancipation, Moore was composing his "Irish Melodies." O'Connell's voice, Jove-like as it was, could be heard only within comparatively small radius; Moore's voice showered a rain of poems and melody upon every roof in Ireland and England. The Irish peasant dug potatoes to the tune of "Erin! Oh, Erin!" and the English Lord hummed "Believe Me." Because Moore's poetry was diplomatically free of ill allusion, because it was conciliatory, pity-invoking, he did as much to convert British sentiment and loosen the screws for Emancipation as oratory.

The poet who turns the dust of a national hero into the fragile pulp of a lyric is taken quickly to the bosom of a people. So Moore is Ireland's beloved for his flight back to the chambers of early centuries to sing of chieftains, and for his canonization in poetry of familiar heroes. Brian Boromhe gallops in green plumes and armor. Malachi, monarch of ancient Ireland, in collar of gold, steps forth with the Red-Branch Knights in "Let Erin Remember." O'Ruark, the pilgrim-prince of Breffni sings of honor profaned. Chief Finn MacCumhal of Leinster! There is heroic swagger to the name which Moore pridefully extols in "The Wine-Cup Is Circling." St. Patrick, regenerating the triple grass of Ireland preaching the Trinity, is as much national figure as saint. Moore discards the traditional St. Patrick, with the scalloping of snakes, and associates him with the spectral company of symbols. Moore has memorialized that romantic insurgent, Robert Emmet, in "Oh! Breathe not His Name." Before the rope swung Emmet into the air he asked the world for "the charity of its silence." The poem is an answering message descending into Emmet's grave. In the lyric, "She Is Far from the Land," he touches the blossomy bier of Sarah Curran, Emmet's love. In 1820 Grattan died, and Moore, ready to gild a page with the virtues of a national hero, wrote "Shall the Harp, then, Be Silent?"

The rustle of willows, the piccolo playing of wind, the cathedral heights of mountains, the sunken loveliness of valleys—nature unmask under Moore's spell. While lingering to cast enchantment over postcard scenes like Tara, the Shannon, a sunset-colored beach and Avoca, immortalized in "The Meeting of the Waters," he is never a more vivid local-colorist than when describing less familiar Ireland. "By That Lake Whose Gloomy Shore" introduces St. Kevin in deserted Glendalough. Scattered, with its weird Tower and stumps of ruined churches, is the landscape of another poem. Moore jointed the national air, "Sly Patrick," with the words, "Has Sorrow thy Young Days Shaded," and in the poem paints a portrait of the Wicklow Gold Mines, for they are really a huddle of stony giant faces.

Moore once said: "In a race to future times (if any-

thing of mine could pretend to such a run), those little ponies, the Melodies, will beat the mare Lalla hollow."

The Irish Charioteer and his steeds, poetry and music, have indeed won the race to immortality.

REVIEWS

Ramon Lull. By E. ALLISON PEERS. New York: The Macmillan Company. \$7.50.

At the age of eighty-two, Ramon Lull started from his native island of Mallorca to make his third attempt to convert Africa, especially the Jew and the Saracen, to the Catholic Faith. This was in the year 1314. He went first of all to the King of Bugia, and thence to Tunis, where he taught quietly and with some little success. He then returned to Bugia. His inspiration flooded in on him, as in the days of his middle manhood; he abandoned caution and prudence, and preached the Christ in the byways and the market-place with fiery words. Someone hurled a stone at him; others followed with more stones directed against the bearded patriarch; and thus died Ramon Lull, with supreme satisfaction to himself, one imagines, because he could thus show Jesus how great was his love. The Church has not declared Ramon Lull a martyr. Many efforts to have him canonized as a Saint have failed, mainly because of certain mystical doctrines that he taught in philosophy and theology. While one may agree that his writings contain passages that are heretical or offensive to faith, one cannot doubt his learning, his sincerity, his zeal, his personal sanctity. His was a wayward genius that followed its own impulses. He left his wife and children, and, in his own account, his profligate life, in order to devote himself to learning and sanctity. His tremendous energy and intellect soon made him a prominent figure in ecclesiastical affairs, visiting the Pope and the sovereigns of Europe, consulting with the Dominican and Franciscan General Chapters, traveling through all the countries of Southern Europe and Northern Africa, preaching to the Moslems and the Jews, and practising evangelical poverty and mortification. In the midst of his tremendous activity, he wrote some 300 books. He mingled the dreams of a visionary with the shrewdness of an executive. Whether he was utterly sane or not is an open question; at least, he was reputed, even in his own time, as being "the most fantastic of the fantastic." Mr. Peers has told the amazing story of Ramon Lull with fine charm and solid learning. He has told it in full length, for the first time in English or, for that matter, in a modern language. He is the editor of several books of translations of Lull's writings. His interest in Lullism manifests itself by the large proportion of this biography that is given over to a description and appreciation of Lull's many books. Not being a Catholic, Mr. Peers does not fully understand the implications in Lull's heretical leanings. Apart from this lapse, the biography is most commendable.

F. X. T.

The Era of the French Revolution. By LOUIS R. GOTTSCHALK. Boston: Houghton Mifflin Company. \$4.00.

Charlotte Corday and Certain Men of the Revolutionary Torment. By MARIE CHER. New York: D. Appleton and Company. \$2.50.

Professor Gottschalk gives an excellent introduction to the study of the period of the overturn of society in Europe. The story is told in a popular manner without overloading of text and freighting with footnotes. The work is especially commended for its unemotional narrative of the events of the year 1793, where the temptation to become melodramatic is seldom resisted even by historians. Perhaps the most useful parts of the volume are those concerned with the "Ancient Regime" and the "Fall of the Monarchy"; where painstaking clarity is achieved in what is easily the most involved, and, commonly, the least understood period of French history. Upon the whole, Dr. Gottschalk has grasped the exceedingly difficult role of the Church in those shaken times; and is usually very just in his appreciation of the "First Estate." The striking parallel to be found in the Council of Vienna with that

recently held in Versailles is, perhaps, carried a bit too far; though the "compensating" tactics and juggling, common to both, give some foundation for a comparison. A keen little study of one of the more neglected figures of the French Revolution gives Marie Cher an opportunity to retell the deathless story of the "Girondins," and their ill-starred attempt to preserve the balance of things during the great upheaval. The brave girl of Normandy stands forth in calm dignity in these pages. Her mood of exalted mission, to rid her beloved France of him whom she believed to be its evil genius, possesses the reader to the very end. It is pointed out that Charlotte Corday, probably, refused priestly ministrations in her supreme hour, because the only cleric who would have been permitted to attend her was an excommunicated priest. In this modest work of barely 250 pages, the author has made a delightful blend of careful history, interesting biography and genuine literature.

C. H. W.

Um Kirchliche Einheit. Von MAX PRIBILLA, S.J. St. Louis: B. Herder Book Company. \$2.85.

The attempts made during the last ten years to bring about a reunion of Christendom have attracted the attention of the whole world. It has been difficult, however, to obtain a connected idea of the whole movement or to grasp its full significance, because the various proceedings are extremely complicated and the literature on the subject must be gathered, for the most part, from magazine articles and essays. In the present work one obtains a complete vision of the whole movement and a careful record of the events which took place at the World Conferences held at Stockholm and Lausanne, and an authoritative explanation of the Encyclical of Pius XI "Mortalium animos" which was given to the Catholic world on January 6, 1928. The author gives an exhaustive exposition of the beginning, the preparations, and the climax of the whole movement. One gains an insight into the ideas and motives which actuated the leading personalities, as well as the true aims and the difficulties of the question of reunion. The work throws light on the two opposite views: it opens up to Catholics the line of thought followed by Protestants, and to Protestants it discloses the reasons for the Catholic attitude. Questions dealing with dogma and ethics are discussed and their influence is traced to many prejudices and aversions. The author stresses the necessity, possibility, and method of cooperation without overstepping the borders of dogma. The importance of the subject and the excellent treatment it has received from Father Pribilla engenders the hope that soon this book may make its appearance in English. For as it stands it must necessarily be a closed volume to many who are deeply interested in the movement for unity and robbed of its chances of influence for those in need of such instructions.

H. B. N.

BOOKS AND AUTHORS

Historical Studies.—Ending the splendid series, "The Lives of the Popes in the Middle Ages" (Herder. \$5.00) by the late Rt. Rev. Msgr. Horace K. Mann, the fifteenth volume contains studies of the four Pontiffs, Alexander IV, Urban IV, Clement IV, and Blessed Gregory X. The same scientific care is expended in the discussion of his authorities and the presentation of his facts that characterized the distinguished Catholic historian's earlier books. As usual, too, particular emphasis is laid on the relation of the various Popes to religion in the British Isles. While none of the Pontiffs considered in this volume, except Pope Gregory, stand out as among the great Popes, the reigns of all of them have a peculiar interest because of their relations with the Empire. Under Pope Gregory, it will be recalled, the Council of Lyons, that played such an important part in the story of the union between the Greek and Latin Churches, was convoked.

In "Great Men and Movements in Israel" (Macmillan. \$5.00), translated by Charlotte A. Knoch and C. D. Wright, Rudolph Kittel, offers a group of colorful and interesting pen pictures and studies of Old Testament characters amid the vicissitudes of the children of Israel. While his thesis is the well-known truth that it is to Israel that the world is indebted for its best religious tradi-

tions, nevertheless, its presentation is weakened by the author's thoroughly Modernistic view, which would relegate many of the facts which Scripture records of the leaders among the Jews to the realm of legend. Allowance, however, being made for this defect, the biographical sketches that make up the volume will be read with pleasure by those who see Divine Providence revealing and safeguarding the religion that was to be Christ's. The volume has the merit of not being written after the vogue of so much contemporary biography which aims to pull down popular heroes from their pedestals rather than to make them serve as sources of inspiration and emulation and imitation by the newer generation.

When Ernest Renan published "The Life of Jesus" it was welcomed in some quarters as the supreme attack on the Divinity of Christ, the reality of His miracles, and the holiness of His life. In "Christ and Renan" (Benziger. \$1.50) by M. J. Lagrange, O.P., translated by Maisie Ward, a commentary is offered on the blasphemous study that won such popularity when first given to French readers. Père Lagrange in splendid style picks apart Renan's philosophy, theology, history, and Scriptural exegesis, showing, incidentally, that it was passion and not a love for historical truth that actuated much that he said. In parrying the thrusts of his adversary, he offers some very instructive thoughts on the literary criticism of the Gospels, the historical method as applied to Scripture and the Person of Christ, and on miracles.

To the many popular volumes which the Rev. Michael Andrew Chapman has published in recent years has now been added "Judas and Jude" (Herder. \$1.25). The author considers the two Apostles, the one as exemplifying the study of possibilities, the other, a study of contrasts. While he does not ordinarily dilate on the lessons their respective characters teach, the reader cannot but catch the morals they point. In the course of his studies Father Chapman introduces a number of practical dogmatic and historical reflections that add to the interest of "Judas and Jude" and make it more than mere religious biography.

Soul Food.—It is one of the glories of Catholicism that Sunday after Sunday our churches are crowded with men and women who have come to participate in the offering of the Holy Sacrifice of the Mass. Indeed so strong is the popular faith in the significance of the Mass that even on week-days our churches are far from empty during the morning Sacrifice. Obviously it is important that the laity should thoroughly understand and appreciate the significance of the sacred rite so that they may gain the greatest possible profit from attendance at it. In "In Memory of Me" (Benziger. \$2.00) the Rev. John L. Forster, S.J., offers a study of the nature and liturgy of the Holy Sacrifice, which he has compiled from larger and more scientific treatises on the subject. Its reading and study should aid in giving the Faithful, who familiarize themselves with its content, an added interest in the morning Sacrifice and make what for some of them is chiefly a burdensome obligation, a source of comfort and consolation and strength.

Few Catholics have seriously given themselves to their personal sanctification without having found in the classic volumes of the Jesuit, Alphonsus Rodriguez, enlightenment, guidance, and inspiration. A new translation of "Practice of Perfection and Christian Virtues: Vol. I" (Loyola University Press. \$3.20) by the Rev. Joseph Rickaby, S.J., will be welcomed. It does not substantially differ from the earlier American edition published nearly a century ago. However, there are divergencies due mainly to the fact that the newest edition is from the original Spanish whereas its predecessor was based upon the French version of Abbé Marais. Projected in three volumes, this first includes such important treatises as those on prayer, charity, conformity to the will of God, and the practice of the presence of God. The printing and general makeup of the volume are a big improvement over the earlier print, and should create an added popularity for the old master.

Announcement is made of the publication of Number Seventeen of the Orchard series, "Minor Works of Walter Hilton" (Benziger. \$2.00), edited by Dorothy Jones. It includes five short treatises from the pen of the old Spanish Canon, all taken up with ways and means to achieve personal perfection. Like A Kempis,

Hilton discourses in brief chapters that are meaty, consoling, and inspiring, on truths and practices that make for union with God and holy and happy living. Some of his lessons may profitably be studied at a time when with so much outside distraction and activity the average Christian finds little opportunity to think of God and his soul.

Young Adventurers.—A sequel to "Emmy, Nicky and Greg" has been added by Mrs. Aline Kilmer in "A Buttonwood Summer" (Doubleday, Doran. \$2.00). How she ever managed to get Nick and Ben and Greg, Uncle Bunkle, Gran and the baggage, Domar, the police dog, and herself, on and off the train, on the boat, off to Buttonwood, is a modern miracle. She did it with humorous exasperation, and with exasperated humor she witnessed their pranks during the summer. Not only that, she smiled and marveled and endured during the months of school that followed at home. That story is in the book though it is not in the title. Emmy and the boys are a delight; so, too, are the dogs and sewer-cats; and so are the escapades that all of them get into. Mrs. Kilmer has told a delightfully human story that certainly would delight the child and that would be enjoyable to the grown-up whose soul has the child in it.

E. Keble Chatterton tells of a thrilling adventure "In Great Waters" (Lippincott. \$1.75). Though written for boys, many hoary youths can scorn the years and revel in this tale of two lads of fifteen. They make a voyage from England to China in a fifty-foot armored motor yacht. They perform wondrous feats to rout a pirate band which the combined fleets of England and America had scouted in vain; and, after bountiful rewards, they depart, in perfect bliss, for other lands to enjoy the further adventures which life may bring.

For the Priest's Bookshelf.—While on a number of points John G. Mackenzie falls short of orthodox Catholic teaching, nevertheless his "Souls in the Making" (Macmillan. \$2.25) may profitably be read by our Catholic clergy who have to direct and guide souls. Written as an introduction to pastoral psychology for his confreres in the Protestant ministry, he takes advantage of the new psychology and its kindred sciences, offering in his discussion of character and character development and the treatment of the soul many helpful suggestions. While he does not disregard psychiatry, psychotherapy, and similar research fields, he is too conservative to fall in with the theories of extremists in those lines. Thus he absolutely rejects the suggestions, recently so popular but now getting out of vogue, that the basis of most human activities is sex, or that we are to find in the modern popular philosophical schools the solution for our moral problems. On the other hand, he does not lack sympathy with birth control and similar relaxations in the traditional Christian moral life.

Seminarians and the clergy will welcome a new edition, the third, of the "Biblia Sacra" (Pustet. \$5.00) by Michael Hetzenauer, O.M. Cap. It will be recalled that the distinguished Scripture scholar's original work was based on the Clementine texts, supplemented by exegetical notes and an appendix containing Hebrew and Greek variations. Though the changes from the earlier editions in this latest revision are few and slight, the book is enlarged by the inclusion of the Constitution of Sixtus V. While there is no modification in the typographical make-up of the volume, the publishers have given it a thoroughly up-to-date appearance by the color scheme employed in its binding.

Having demonstrated in a first volume the fact of the revelation of the true religion, Emil Dorsch, S.J., in his "Institutiones Theologiae Fundamentalis" (Innsbruck: Rauch) treats "De Ecclesia Christi," covering the usual topics of the institution and Constitution of the Church, its notes and prerogatives. The volume is a second edition of Father Dorsch's original work, revised and enlarged. Apart from the positive dogmatic matter, there are useful digressions on the Church as the mystical body of Christ, on religious toleration, on doctrinal development, and on similar interesting and important religious problems.

The Coat Without Seam. Unknown Lands. Belinda. Manhattan Cocktail.

Maurice Baring is a Catholic novelist who, unfortunately, is not so well patronized on this side of the Atlantic. His work has an eminently cultured flavor; it creates the atmosphere of an authentic social aristocracy. While he serves caviar to those who can appreciate it, he offers, at the same time, more substantial food to others. As a rule, his novels neither suppress nor flaunt Catholicism; they make use of the Catholic motive as a superbly natural development of his story. In view of this, one finds it an ungracious duty to comment unfavorably on Mr. Baring's latest book "The Coat Without Seam" (Knopf. \$2.50). It is a story of disintegration and frustration. Christopher appears first as a strange boy, ungracious and unattractive. He has his Catholicism forced on him by his pious mother. He grows into a moody, suspicious man who throws off his Catholicism. Under Mr. Baring's guidance, whose delight is cosmopolitan society and foreign travel, Christopher becomes a newspaper correspondent in many capitols of Europe. He always loses his chances in love and work. He is killed during the World War; but on his death-bed his Faith is returned to him. That is the symbolism of the title. At each crisis in Christopher's life, he comes across a variation of the legend about the garment without seam that Christ wore at the crucifixion and that was diced for by the soldiers. The legend never presages happiness. But as the coat passed through dangers, so also did Christopher, whose life was torn to shreds but finally mended.

"Unknown Lands" (Dutton. \$2.50), by Vicente Blasco Ibanez, is a narrative involving, almost with the details of a diary, the plans, the foibles, the ambitions and the achievement of Columbus. Its language is vivid, forceful and genuine. Details are well chosen; episodes sharp and indicative; minor characters briskly and decisively outlined. The movement is well motivated and sure; the color universally brilliant, in one or two spots unfortunately lurid. The interwoven romance is thin and unconvincing. In his main theme the author has followed the urge of the day, and by innuendo and faint praise has belittled the character of his hero. It is unfair to history, and as a novel it is saved only by language.

The irrepressible Hilaire Belloc is acting mischievously again. He grows tired, one may suppose, in thundering against the forts of British wrong-headedness with heavy artillery; and then, as a relaxation, he indulges himself in capers. "Belinda" (Harper. \$2.50), behold, that is the name of the volume. It may be revealed that the maiden was entrancing, surpassing, without undue exaggeration, angelic. But indeed, she was not impervious to the princely and devastating love of Horatio. Alas, her father, who may be called Sir Robert, cruelly intervened in this heaven-made courtship. Belinda was dissolved in tears while Horatio was devoured by a consuming anger. But papa married a marquise and Horry and Bellie took out a license. The gentle reader may have surmised that Mr. Belloc is jesting. He has written a Victorian romance that would have been a best seller seventy-five years ago. It is ridiculously true to type. All moderns may read it with joyous contempt for the ancients of a generation or two ago. The illustrations by Joe Pye are masterpieces of mauve and pink.

One enjoys an Asmodeus flight with Edward Hope in "Manhattan Cocktail" (Dial. \$2.50), a collection of sketches and short stories about the New York which he has observed so intimately and recorded so faithfully. Here is a pleasant mixture of the grave with the gay, the bitter with the sweet, with such a kick to it that the author describes the contents as "rye, vermouth, a dash of bitters and a cherry." The curious may gaze into the homes of "our best people" and satisfy themselves about what is going on in the palatial apartments which they sometimes envy and covet. The ingredients in this mixture are so well blended that one is liable to forget that they are to take a limited portion in order to fully enjoy with conscious appreciation the real flavor of the mixture. Otherwise it may seem that the humor has gone flat and the scenes have turned upside down.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

A Prince Among Agnostics

To the Editor of AMERICA:

An agnostic is one who doesn't know and admits he doesn't know; else he wouldn't be called an agnostic. He is very dogmatic all the same. He assures you most solemnly that nobody knows and nobody can know. *Ignoramus et ignorabimus*, as old Haeckel once wrote before he was discredited for cheating when he forged the missing links. The agnostic tells you that what countless millions the world over have believed for many centuries is but a mirage, not a reality.

For example, he will say this: "The Biblical God, Yahweh of the Hebrews, has been thoroughly undermined and discredited by the progress of natural science, Biblical scholarship and cultural history" (*Forum*, April, 1929). Where, when, and by whom?

Or again he will contend that "the conventional orthodox view of Jesus as the literal 'only begotten Son of God' and as a peerless and unique religious teacher is undermined as certainly and as completely by the state of contemporary knowledge as is the Hebrew God Yahweh." Where can this be found? It is most interesting!

An agnostic is a ruthless iconoclast. He attempts to demolish the ancient altars, at which the lettered as well the exceeding wise have worshiped in silent awe for many centuries. Like a raving maniac he wrecks the most cherished convictions of countless multitudes and then surveys the vast area of his wreckage with lofty mien and thrilling pleasure. He is a "bull in a china shop." An agnostic is also an adept in the art of legerdemain. By his art truths appear untrue to the simple-minded. Though far distant from a field of certain vision he gives the appearance of being at home in it.

Harry Elmer Barnes seems to be a man of this type, if we may judge from recent article in AMERICA. He is a "prince among agnostics," without a drop of royal blood.

Philadelphia.

PHILIP H. BURKETT, S.J.

Factsoflife

To the Editor of AMERICA:

I might have known it, brought up as I was in a household where, for all airy persiflage, we were like cherubs, ending at our tonsils, unless we had eaten too much jam, when it might be conceded that we had bread-baskets. And when Mother said: "Don't read this," I didn't. Now when she says the same thing to her more recently acquired progeny, they ask: "Why do you read it?" and forthwith they read. But they are intellectual, and I am juvenile! Father Talbot says so. Mrs. O'Shaughnessy says so. Mr. O'Donnell no doubt will say so when he has a chance, and Father Will Whalen, who holds not so much as a briefcase for the intelligentsia, emphatically says so. Mother, what have you done to your child?

Somewhere Canon Sheehan once made a comment on certain people with a "reverence, timid and awesome," for the secret laws of nature. I construed "reverence, timid and awesome" as anything but taking the factsoflife and pulling and hauling and dragging them, setting them up, swinging them around, knocking them down and throwing them out until the cat would disdain to carry them back in. Canon Sheehan also wrote books on Ireland, omitting, however, all dare-devil rushes for the doctor, and there is Agnes Repplier (once I thought I had an intellect to offer her homage) who trod so enchantingly the area of primitive America and saw no need to write home (no more than did Père Marquette) about factsoflife which were no doubt as abundant as those in Mrs. O'Shaughnessy's village. Still, I do not find either Mr. O'Donnell or Mrs. O'Shaughnessy too intellectual—not after the septic-poison factoflife in "The Green

that," nor after Lil's factoflife which appeared last summer on the covers of *Liberty*. You could smell iodoform a block from the news-stand. I endured *Liberty* because I felt it was beneath my intellectual level. And now, now to think I have no intellectual level for *Liberty* to crawl under! Mother, what have you done to your child?

Albany, N. Y.

LITTLE JUVENILE.

Indicted on Another Count

To the Editor of AMERICA:

I know it is rank heresy to buck a solid phalanx of Catholic Intellectuals, bent on defending the Facts of Life at the hands of the litterateur, but my sympathies are with the prosecution.

I think, however, that the condemning adjective was ill-chosen. "Immoral" is not the idea which we critics wish to convey. Disconcerting, harrowing, or surfeiting would be better. Some of us are sensitive or supersensitive enough to dread this eternal and utterly futile parading of the fact that "We are born in another's pain." It isn't as if there was anything that could be done about it. The corollary that "we perish in our own" is not nearly so overwhelming.

Personally, I thought Mr. O'Donnell's offending episode was handled with gentlemanly restraint, but his death scene in the same volume is infinitely less devastating, you must admit. Mrs. O'Shaughnessy's effort I have not read, but I'll wager it has something of the Guy Empey all-blood-and-brains flavor. In this, the lady novelist is strong.

Had I opened fire, I should have used the low-brow word *fed-up*. For I am weary of it, weary of it—this opening of a casual volume in a leisure hour and coming, spectacles first, into a chapter where a child is arriving with full orchestra. Kathleen Norris . . . I simply refuse to read. I think it is mighty poor defense to cite the Gospels, with their stark, unemotional, telegraphic paucity of detail.

It is also my opinion that there is an element of dishonesty in these flamboyant scenes. A child as it comes into the world is a wofully unfinished product, and it is veneered and polished for society's critical approval by the gentleman who pays for the marriage license, and pays and pays. The aged male parent, who, in the words of a modern playwright, "Sweats blood to keep 'em alive after they are in it," is a fact of life which I recommend to the next book-of-the-month artist with a penchant for obstetrics.

Calvinistic, Jansenistic, squeamish or prim, some of us prefer accomplishments in the capable hands of the medical profession—and left there.

Albany, N. Y.

C. M. BAKER.

"More Publicity for Prohibition"

To the Editor of AMERICA:

May I be allowed in connection with the editorial, "More Publicity for Prohibition," in the issue of AMERICA for April 20, to say some few words? The above-mentioned editorial said: "When Representatives and Senators vote for more Prohibition legislation with the smell of whiskey on their breath, we think that their names should be published."

I think so too. Thoughtful and honest Americans think the same. This idea—which I consider a very illuminating suggestion, like your unbiased way of treating our domestic and social affairs—has met a true and real supporter in Senator Cole Livingston Blease. You expressed the popular feeling of our people with your suggestion, full of honesty and wisdom; and Senator Blease does interpret it aright.

Of course I don't agree with Mr. Blease on drying the country, for it is a ridiculous task, a chimerical plan. But once we are bound by the Prohibition law, our diligent Solons should be the first in fulfilling the Prohibition law. Every American would enjoy seeing how they stand that funny Prohibition enforcement. Mr. Blease is going to show up every dry member of the Senate who is living wetter than the public wets. Then adieu to Prohibition!

St. Mary's City, Md.

W. H. PETERSON.

The Church in Russia

To the Editor of AMERICA:

Religious liberty is a blessing much greater than we Americans are wont to realize. We are so much absorbed in the prosaic business of life that we seldom, if ever, consider how fortunate we are in this respect. The daily press brings to us vague accounts of the persecutions raging in Mexico and Russia; the actual facts are greatly minimized, and in consequence thereof, they have little effect upon us. Since we ourselves do not suffer these grave injustices, we may forget to raise up our hearts to God in prayer, imploring Him to relieve those poor, wretched people, who are forbidden to worship Him according to the dictates of their conscience. We are too much engrossed in our own affairs fully to realize their lamentable predicament.

According to a recent dispatch from Germany, Father Mariaux, S.J., a noted authority on conditions in Soviet Russia, is delivering a series of lectures on past and present conditions there. In one of his lectures he stated that more than thirty Church dignitaries had been killed in the outbreak of the revolution.

Bishops and priests were cruelly mutilated, murdered, and even crucified. In European Russia about 9,000 priests have been slain. The number of imprisoned and deported priests is even greater. In 1925 there were sixty-five Orthodox Bishops and priests who were compelled to perform compulsory labor. In 1927 conditions were still worse. According to a Russian newspaper, there were 117 Orthodox Bishops who were confined to the Soviet prisons and narrowly restricted territories. The Mass is absolutely forbidden. The most dreadful reports, however, come from the Solovets Island in the White Sea. According to an authoritative report there are confined on this island, in addition to 11,000 prisoners, twelve Bishops, many priests of the Russian Orthodox Church, eighteen Catholic priests, and 100 Catholic laymen. This atrocious persecution of the Church and her clergymen continues even in the present stage of the revolution.

The number of murdered churchmen is, however, of the least significance in this veritable butchery conducted by the Bolsheviks. The number of men who have been slaughtered since the inception of the revolution runs far up into the hundred thousands, ranging from the Czar and his family down to the smallest farmer who refused to abide by the dictates of the Soviet Government. In the truest sense of the word, the Soviet authorities and executioners wade in the innocent blood of their victims.

Cincinnati.

PAUL JOSEPH MENGE.

"Catholic Action in the Press"

To the Editor of AMERICA:

The article, "Catholic Action in the Press," in the issue of AMERICA for May 11, shows clearly how one may go about writing a letter to an editor about a misstatement of Catholic doctrine. But who shall write the letters? Surely any instructed Catholic may do it; in fact, I believe it is his duty. We can serve Satan as well by timid, slothful, cowardly silence as we can by active commission of evil. The duty thus, it seems to me, rests with every Catholic who has sufficient ability, and the requirements of that ability are, I believe, not great. Almost anyone can quickly refer to the Catholic Encyclopedia, summarize his findings in clear, simple terms and refer the reader back to the Encyclopedia for more information and for the references given at the foot of each article. Thus a Catholic with an ordinary education, but with a vibrant, militant faith, can be a contributor to the letter column.

But who especially should take up the task of writing letters on Catholic doctrine? The educated Catholic, of course. And where shall he be shown his opportunities and trained for them? In the English composition class in high school and even more in college. The great difficulty in teaching composition is to find subjects on which the student has convictions and on which he feels ardently. Now if there is one thing the Catholic school does, it trains the student to arrive at solid convictions about his religion and further, the life of devotion in the school trains him to feel ardently about it. Here, then, is material that lies engagingly to hand. Let the teacher simply keep one eye on the daily press, bring his findings to class and tell the boys to fall to. Obviously, they will be guided in their efforts by Mr. Kerrish's common-sense suggestions.

Denver.

W. G. L.